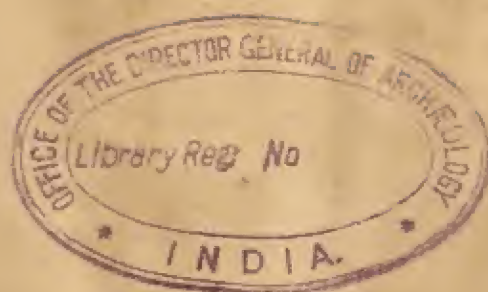


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ŚRIRĀMĀVATĀRACARITA.

THE KĀSHMĪRĪ RĀMĀYAṆA.



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THE KĀSHMĪRĪ RĀMĀYAṆA,

COMPRISING THE

ŚRIRĀMĀVATĀRACARITA

AND THE

LAVAKUṢAYUDDHACARITA

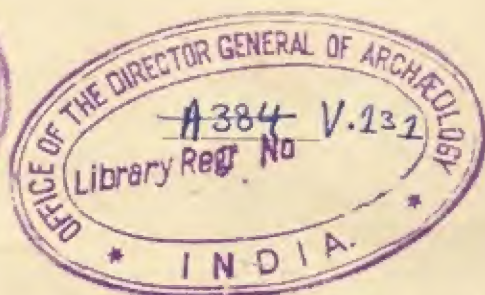
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OF

DIVĀKARA PRAKĀṢA BHATTĀ

EDITED WITH AN INTRODUCTION AND SUMMARY OF THE POEM
IN ENGLISH BY

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ERRATA.

In the page-headings of pp. 18, 20, 22, 24, 26, 28, 30, and 32, for
CARITAM, read **CARITA**.

Page 2, Verse 14, read **sōtān**¹.

„ 5, In footnote, read **pōṭh**ⁱ.

„ 6, Verse 69, read **wuchān**.

„ 6, Verse 72, read **Ojudyā**.

„ 6, Verse 74, read **kōpān**.

„ 8, In title to Chapter 4, read **MĀRICA**.

„ 20, Verse 259, read **sirī khot**^u **lob**^u.

„ 24, Verse 294, read **‘mē**.

„ 26, In Heading, read **KĀṆḌA**.

„ 29, Verse 369, read **warn**.

„ 35, In Heading, read **KĀṆḌA**.

„ 35, In the title to Chapter 26, read **VĀLI**.

„ 40, In Heading, read **KĀṆḌA**.

„ 42, Verse 545, read **shurāh shēth**.

„ 44, Verse 573, read **Wasanth**.

„ 45, Verse 585, read **kāṇḍ**¹.

„ 66, Verse 883, read **āsan**.

„ 71, In the title to Chapter 48, read **HANUMAT**.

„ 97, Verse 1255, read **Wōlmiki**.

„ 99, Verse 1277, read **shēnashcar**.

„ 111, Verse 1461, read **vūṭsh**^u **ākāshē-wōnī**.

„ 129, Verse 1646, read **Waikunṭh**.

INTRODUCTION.

DURING my stay in Kashmīr in the year 1893 I often heard of the existence of a Rāmāyaṇa in the Kāshmirī language, but failed to obtain a copy of it. I ascertained, however, that the name of the author, Divākara Prakāśa Bhaṭṭa, was well known, and that there was a tradition that he was alive during the eight years of the reign of the Hindū king, Sukhaśivana Siṃha, who, according to Hariścandra's *Kāśmīra Kusuma*, came to the throne in 1786, and that he lived in the Gōjawār (Skt. *Gulikāvāṭikā*) Quarter of the City of Śrinagar. So far as I could make out, in 1893 the poem could be found only in fragments, no entire copy of the epic being then known to exist. I accordingly employed Paṇḍit (afterwards Mahāmahōpādhyāya) Mukunda Rāma Śāstrī, who was assisting me in the preparation of my Kāshmirī Dictionary, to endeavour to collect the fragments, and from them to piece together as complete a copy of the whole as was possible. He was fortunate enough to procure several long sections, and from them the text of the poem as given in the following pages has been compiled. This is the text to which references are made in the Kāshmirī Dictionary, and it is offered merely as a valuable specimen of the language, and in no way as a critical edition. The preparation of such an edition must wait for some more fortunate editor.

In the year 1910, an edition of the poem, similarly pieced together from scattered fragments, was published in the Persian character by the Partāp Steam Press in Śrinagar. It naturally differs somewhat from the text here given in the order of the verses, and, to a certain extent, in the order of the subject-matter. It also has some passages not occurring in the present text, and, on the other hand, does not contain passages that occur in the following pages; but, making due allowance for all this, it is satisfactory to be able to state that the wordings of the two versions closely agree.¹

After the text had been carefully compiled and collated by Paṇḍit Mukunda Rāma, it was copied out by him with a *Chāyā*, or word for word translation in Sanskrit, similar to that provided by him for Kṛṣṇa

¹ A concordance of the two texts is given in the second Part of the Kāshmirī Dictionary, published by the Asiatic Society of Bengal in 1924.

Rājānaka's poem entitled the *Śiva-Parīṇaya*.¹ In the present case, I have not printed the *Chāyā*, contenting myself with offering the text alone. As practically every word in this text is referred to and explained in the Kāshmirī Dictionary, a *Chāyā* is hardly necessary. Whether the text is a correct representation of the original poem as it came from the Author's pen or not, it can at least claim to be a specimen of the purest Kāshmirī as spoken by Paṇḍits in Śrīnagar.

The language of the poem is the modern Kāshmirī described in the usual grammars. There is only one important divergence. In Kāshmirī, as now written, the present participle of every verb ends in *ān*, as in *karān*, doing. In this poem, it ends either in *an* or in *ān* as required by the metre. Thus, *karan* or *karān*. This is further explained below in the account of the system of scansion followed by the poet (p. xvi, No. 8e).

In the songs, interjectional suffixes that are not provided for by the grammars are often added. Thus, in the song beginning with verse 210, *gōbarō*, is for *gōbar*, O son; *karayō* is for *karay*, I shall make for thee; *kotū* is for *kot*^a, where?; *kasū* is for *kas*, to whom?; and so on through the rest of the song.

Forms such as *lasiyēy* (verse 425) and *gatshiyēy* (496) may perplex a beginner in the study of the language. They should be analysed as *lasi-y-ēy* and *gatshi-y-ēy*, in which the *y* is the suffix of the dative singular of the second personal pronoun, and *ēy* is for *ay* the suffix with the meaning 'if,' in which the *a* has become *ē* under the influence of the preceding *y*. *Lasiyēy* therefore means "if she survive for thee (a *dativus commodi*)", and *gatshiyēy* means "if (thine own life) is desirable for thee". In verse 531, *kor*^a is a village form for *koḍ*^a, and has no connexion with *karun*, to do.

The metre of the poem, as presented in the following pages, requires some explanation. In the first place, it must be remembered that it is probable that, as was customary in his time, the poet wrote it down in the Persian character. This has since been transcribed by Paṇḍits into the Śāradā or Nāgarī character and has then been copied and re-copied, so that, in the course of its many *samsāras*, it has been necessarily subjected to textual changes. In the second place, in Kāshmirī verse, stress accent has usually superseded quantity², so that,

¹ Published in the *Bibliotheca Indica* with the *Chāyā* in 1924.

² This has been fully explained in pp. 144ff. of Dr. Barnett's and my edition
• Lallā Vākyaṇī, and I need not repeat what is there said.

while the various metres of the poem are based on metres current in Persia or in India, in most instances few traces of the original rules of scansion have survived, and each metre must be considered as it exists at present, without reference to that to which it may be referred historically.

The greater part,—nearly all the narrative sections,—of the poem can, however, be recognized as composed in the well-known *Hazaj* metre of Persia, in its catalectic hexameter form, . . . ∪ - - -, ∪ - - -, ∪ - -. Subject to numerous licences and other irregularities, this metre can be traced throughout. On the other hand, the songs scattered throughout the poem are now purely accentual in metre, and it would be a waste of time to seek for the original metres from which their present forms have been derived. Indeed, this point is often so doubtful, that some authorities that I have consulted have recognized a Persian, and others an Indian origin for the metre of one and the same song.

I, therefore, begin by describing the rules of scansion that generally apply to the *Baḥr-i-Hazaj* as written by our author. It will be observed that, on the whole, they agree with the rules laid down by the late Professor Burkhard in his edition of Maḥmūd Gāmi's *Yūsuf Zulaikḥā*, published in the ZDMG., XLIX (1895), pp. 422ff. and LIII (1899) pp. 551ff. The rules that I have deduced are the following:—

1. *a.* Vowels may be long either by nature or by position, and a syllable containing a long vowel is usually scanned as long, as in *pōlōd*¹ (19), scanned as - - ∪ (cf. No. 6), *lācār* - - (29, cf. No. 8c), *sampanan* - ∪ - (12), *gardūn*^a - - (16, cf. No. 6) and *rost*^u (161, 1239), scanned - or - ∪ (cf. No. 6).

b. As a rule, conjuncts of a consonant plus *y* do not lengthen a preceding vowel by position. Thus *satakyau* ∪ ∪ - (11), and *patyum*^u ∪ - (13, cf. No. 6).

c. Conjuncts of which the first member is a nasal rarely lengthen a preceding vowel. Thus, *bōmbara* ∪ ∪ ∪ (190, so 184); *chambas* and *phambas*, both ∪ - (1014); *kambar* ∪ - (882); *sambōj*ⁿ ∪ - - (977, so 574, 1289); *yēmb^arzal* ∪ - - (184); but *pampōsh* - - ∪ (648, cf. No. 8a); *sōmbōrukh* - - - (777);

languk^u ∪ - (607, cf. No. 6); *mangyūm* ∪ - (612); *prangas* ∪ - (1147); *tēngal* ∪ - (1082); but *sankath* - - (419); *nēngalān* - ∪ - (415);

gaṇḍith ∪ - (86, 852), but - - (882); *kaṇḍyau* ∪ - (1210);

andar ∪ - (53, 609, *et passim*); mandachana ∪ ∪ ∪ ∪ (1241); sōndarāh ∪ ∪ - (351); tasandis ∪ ∪ - (961); tandan ∪ - (692, 1080); wanday ∪ - (1079); yindarzīth ∪ - - (872); zinda ∪ ∪ (1260, so 849);

kahanza ∪ ∪ - (766, cf. No. 5a); tasanza ∪ ∪ - (1251).

2. A closed syllable containing a short vowel is generally scanned as long (but see No. 3b). Thus, achiv wuch ∪ - - and namith bēh wuch wanan ∪ - - - ∪ - (11), and so elsewhere. In bēh the syllable is closed, as the h is part of the word; but a syllable ending in *hā-ē mukhlāfi* is not treated as if closed. This is most common in parts of the verb substantive, such as *chuh*, *chēh*, both of which scan as ∪, *e.g.*, in 13, 48. If these words scan as long, it is under rule 5a.

3. a. An open syllable with a short vowel usually scans as short, as in *na* ∪ (74); *tsē* ∪ (21); *āsi* - ∪ (18); *ka-ras* ∪ - (170); *pātāla ta-la* - - ∪ ∪ ∪ (21).

b. Also, a closed syllable containing a short vowel (see No. 2) occasionally scans as short if the next syllable begins with a vowel, as in *gam-ō-shōdī* ∪ - - - (24); *gashan ālam-i* - ∪ - ∪ ∪ (722, cf. No. 5a). But usually the syllable even in such circumstances scans as long, according to No. 2, as in *gashun āsiy* ∪ - - - (21); *bāgas andar* - - ∪ - (22, cf. No. 1c).

c. Occasionally a closed syllable with a short vowel scans as short, even when followed by a consonant. All the examples noted end in n. Thus, *dēshēn na zāth* - ∪ - - (258, cf. No. 5a); *nidarshēn hōwun* - - ∪ - - (260, cf. *id.*); *timan nish* - ∪ - (1753, cf. *id.*). On the other hand, we have cases like *kārīn pāray*, scanned ∪ ∪ ∪ - -, for which see No. 96.

4. a. A syllable containing a vowel long by nature is sometimes scanned as short, for the sake of metre. Thus *sūtin* is ∪ - in 95, 469, 530, 606, etc., but - - in 31, 90, 94, 106, etc. Similarly, we have *bāhan* ∪ - (742); *khōwor*^u ∪ - (552); *yūtuy* ∪ - (633); *būtarāth* ∪ ∪ - (504), but - ∪ - (595).

b. This change of quantity is sometimes indicated by the spelling. Thus, we have *butarāth* ∪ ∪ - in 585. Similarly, in the reverse way, *mangani* - ∪ ∪ becomes *manganē* - ∪ - in 1393, and *trāhi* - ∪ becomes *trāhē* - - in 1403.

5. a. Any short syllable may optionally be scanned as long. This is indicated in reading by stress-accent, as if the succeeding consonant were doubled in the English fashion. Thus *akis* ∪ - may, if

the metre require it, be read as if it were *akkis* - -. This is very common, occurring in line after line. Typical examples are:— *atha* - ∪ (724), but *athawās* ∪ - - (737); *biyē*, twice in 671, once ∪ ∪, and once (written *biyē*) - ∪; *dasta*, and *basta* both - - in 573, cf. *dudasta* and *sēdasta*, both ∪ - - in 1351; *gayē* - ∪ (607); *gaṣhan ālam-i* - ∪ - ∪ ∪ (722, cf. No. 3*b*); *gaṣhiyēy* ∪ - - (496, 840); *kahanza* ∪ ∪ - (766, cf. No. 1*c*); *kām*¹ - ∪ (184); *kruh* - ∪ (885, cf. No. 8*d*); *mārani* - - ∪ (424, 546); *mutārīn* ∪ - - (141); *nidarshēn hōwun* - - ∪ - - (260, cf. No. 3*c*); *samāph* - - ∪ (1730, cf. No. 8*a*); *sulanōvin* - ∪ - - (1129); *ta dān* - - (1281); *timan-nish* - ∪ - (1753, cf. No. 3*c*); *yitha* ∪ - (1266). When a trochaic word is repeated, the second word is scanned as a spondee, as in *rāma rāma* - ∪ - - (182, etc.); *sāta sāta* - ∪ - - (1365); *wāra wāra* - ∪ - - (1731). In *trāhi trāhē* - ∪ - - (1403), the scansion is indicated by the spelling (cf. No. 4*b*).

b. What may be called metrical metathesis occurs in *mahā* (735), scanned - ∪; but *mahāryosh*^u ∪ ∪ - (1681).

6. The treatment of *mātrā*-vowels is not always consistent. Generally they count as short syllables, as in *bīth*^u - ∪ (982); *kām*¹ - ∪ (see No. 5*a*) (184); *ōs*¹ *yūts*^u - ∪ ∪ ∪ (1332); *rūd*^u - ∪ (904). Often it is impossible to say whether they are counted or not. Thus *yūts*^u quoted above may be counted either as ∪ ∪ or as -. So *lāg*¹ *thāh* ∪ ∪ - or - - (546); *push*⁶ *rin* ∪ ∪ - or - - (141); *rēsh*¹ *āk*¹ ∪ ∪ - ∪ or - - ∪ (551); *sond*^u (56, cf. 1*c*) and other similar words ∪ ∪ or -.

Sometimes a *mātrā*-vowel is certainly not counted, as in *būz*^u - (592). This is frequent at the end of a line, as in *ānd*¹ *hīr*^u ∪ ∪ - or - - (982); *bīth*^u (rhyming with *Yindarzīth*) - (872); *qīth*^u (id.) - (699); *sānd*¹ *pōth*¹ ∪ ∪ - or - - (1332); *thōth*¹ - 1332).

7. Two short syllables are regularly considered as the possible equivalent of one long syllable. Thus, *biyē* ∪ ∪ for - (671); *mandachana* ∪ ∪ ∪ ∪ for - - (1241); *satakyau* ∪ ∪ - for - - (11); *ṣandrama* - ∪ ∪ for - - (1188); *yēli* ∪ ∪ for - (144), but - ∪ (see No. 5*a*) in 147.

8. *a.* As in Persian, a closed syllable containing a vowel long by nature or position may be scanned as - ∪, provided the next word begins with a consonant. Thus, *āv lagi* - ∪ ∪ ∪ (607); *ganj push*⁶ *rin* - ∪ ∪ ∪ - (141); *gōs kindras* - ∪ - - (144); *lūkh kahanza* - ∪ ∪ ∪ - (cf. No. 5*a*) (766); *manz tim* - ∪ - (603);

nāv Lankā - ∪ - - (607); nēr kar - ∪ - (481); sakth tyuth^a ās - ∪ - - (417); samāph kar - - ∪ - (cf. No. 5a) (1730); sawār pyāda ∪ - ∪ ∪ - ∪ (cf. No. 9a) (1323); zanm prōwuth - ∪ - - (347).

b. Sometimes, this even occurs when the next word begins with a vowel, as in: — bār āsⁱ - ∪ ∪ ∪ (460); khūn az - ∪ - (814); kōpyōv ākāsh - - ∪ - - (170); lōl akh - ∪ - (751); nast almā-sūc^a - ∪ - - - (1268); nāv ōsus - ∪ - - (317); pampōsh āsam - - ∪ - - (648); yād ōsiy - ∪ - - (667).

c. But this rule is very laxly followed, and, in Kāshmiri, the addition of the extra short vowel is really optional. Thus we have butarāth kāndⁱ ∪ ∪ - ∪ - (585), but būtarāth sōr^ay - ∪ - - - (595); gōs dikh - ∪ - (235), gōs tsandrama - ∪ - ∪ ∪ (1188), but gōs dubāray - ∪ - - (800), and gōs mōl^a - - (815); kām wuch - - (552); mangyūm kyāh ∪ - - (cf. No. 1c) (612); sūty pānas - ∪ - - (943), but sūty rūd^a - - ∪ (904); zamīn Sugrīv az ∪ - - - ∪ - (454).

d. Occasionally we find the same phenomenon after a close syllable containing a short vowel, as in dēv mōrun - ∪ - - (350); kruh tot^a - ∪ - (885); z^ay mōsum - ∪ - - (1384).

e. The modern Kāshmiri Present Participle ends in -ān, but the old language had also the termination -an. Thus, karān or karan, doing. In poetry, both forms are used, according to the requirements of the metre. Thus, wuchan gatsh ∪ - - (10); wuchān āsam ∪ - - (535), and so on.

9. a. Scansion is not uncommonly helped out by Anaptyxis (*Svara-bhakti*). Examples are āphtāban - ∪ - - (1273); āsmānas - ∪ - - (878); hukmrōnī - ∪ - - (1133, 1137); shēstras - ∪ - (1113); pyāda ∪ - ∪ (1323); yistāday - ∪ - - (950). Occasionally this is indicated by the spelling, as in ar^ath ∪ - (for arth) (1187); hukum ∪ - (for hukm) (1186), while we have hukm - ∪, without anaptyxis, in 1185; jal^ad ∪ - (770); kar^am ∪ - (581); wast^ar - - (1189).

b. Sometimes this occurs even between two words, especially when the final consonant of the first word is n. Thus, ditin dānas ∪ ∪ ∪ - - (1734); dyutun Lōhūr ∪ ∪ ∪ - - (1738); kaḍin kām sās ∪ ∪ ∪ - - (1740); kārīn pāray ∪ ∪ ∪ - - (221, 253); lodun Sugrīwas ∪ ∪ ∪ - - (833).

10. Even if all the above licences are allowed for, there are still

some lines that defy quantitative scansion, and in which stress-accent takes the mastery. Thus, in the second half of verse 258, *khōṭ^anam yuth^a bōh dēshēn*, which should scan ∪ ∪ - ∪ ∪ ∪ -, must be read as if it were ∪ - ∪ ∪ ∪ - - ∪; and in 425 *lasiyēy* occurs twice, and the first time must be read ∪ ∪ -, and the second time ∪ - -.

Occasionally a line begins with a trochee instead of an iambus. Examples are *sarv-i-kad* (353), where we have - ∪ - instead of ∪ - -, and *hēr sōṭhkūc^a* (571) - ∪ - - instead of ∪ - - - (cf. No. 8a) *sōrga-manza* (1567) - ∪ ∪ ∪ (cf. No. 1c) instead of ∪ - ∪ ∪.

Sometimes two short syllables are telescoped into each other, and must be read as one short syllable. Thus, in 242, we have *jīgaras dādi sastis*, which scans, ∪ ∪ - - ∪ - -, but must be read as ∪ - - - ∪ -. The word *jīgaras* being read as if it were scanned ∪ - and *dādi sastis* as - - ∪ -.

Similarly, two contiguous vowels are occasionally telescoped into one as in *dashā āyēs* (420), which must be scanned ∪ - -.

Now and then we come across rhymes that would not be allowed in India Proper. Such are *tīm* rhyming with *kām¹* (795), *kāḍ* rhyming with *tār* (632), and *Yindarzīth* rhyming with *ḍīṭh^a* and *bīṭh^a* (699, 872). The last two (*kāḍ* and *Yindarzīth*) are due to the weak difference in sound between cerebrals and dentals in Kashmir.

So much for the *Baḥr-i-Hazaj* in which the greater part of the poem is composed. As stated above, we must look upon the numerous songs and one or two pieces of narrative in other metres as requiring a scansion that depends entirely on stress-accent. No rules such as those which I have given for the *Hazaj* can be laid down for these, and I must content myself with giving here as examples a few verses from two songs, in which the stress-accent employed in recitation have been kindly marked for me by Paṇḍit Nityānanda Śāstri, the Head of the S.P. College in Śrinagar. In the following verses, there are three accents to a line, as indicated in each case by the sign ´:—

Kusalyāyē-haṇḍí gōbaró
karayó gūra-gūra 210.

kotú gōhám ṭ^h mē tróvith
kasū hēka hál bōvith

ás¹ kasū máṭi-thóvith
karayó gūra-gūra 211.

lagayó pót^u-sháyě
 híy kúr^uthas bōh záyě
 náras wōth bōh láyě
 karayó gúra-gúra 212.

mě dápýōv Rāma rája
 khōsh gōy na ōra-máji
 ādanāki síra-báji
 karayó gúra-gúra 213.

tsě pūr^ltham būrza-jāma
 bōh shāḍath gāma-gāma
 parayó Rāma Rāma
 karayó gúra-gúra 214.

In the following, there are four accents to a line:—

hāryěy bōz pōshēnūlūā^u bōla-bāshē
 āshē-rastēn gāsh haíy áv 1102.

dám chuḥ duniyāh tsāṭith wālawāshē
 zāla lág^l rāzahams kathī kán thāv
 Rāma-jūv^l shēch^l haíy lüz^u ánda-gāshē
 āshē-rastēn gāsh haíy áv 1103.

brūthím^u āsh chēy nēnd^urí nāshē
 sēnd^urí-tham sōn^u āgán tsāv
 hada-róst^u dila tās kar tálāshē
 āshē-rastēn gāsh haíy áv 1104.

lalawún lāla-phól^u ma kar shūr^l-bāshē
 sulawún sulavíth hāl tas bāv
 mōlawáni gatshī nyún^u phōlawáni gāshē
 āshē-rastēn gāsh haíy áv 1105.

pātāla khot^u kína woth^u ákáshē
 prakāshē tasandi-sūty dāg haíy drāv
 nāv chus azaláyě ābadāki gāshē
 āshē-rastēn gāsh haíy áv. 1106.

Although the whole Kāshmīrī poem roughly corresponds with Vālmiki's epic, it widely differs from it in detail. The most important point of variance is the account of the parentage of Sītā, regarding which Vālmiki is silent, while in the present poem it is repeatedly alluded to, and hangs like a menacing cloud over Rāvaṇa from her birth until his death. According to our poet, Mandōdari was originally a fairy (parī, i.e. *apsaras*) who took human form merely to compass Rāvaṇa's destruction (Verse 1033). Rāvaṇa took her for his wife, and in his absence she bore him his daughter, Sītā. The babe's horoscope showed that she would kill her father, and that, if she were allowed to marry, she would become a dweller in the forest, and would come from there to destroy Laṅkā. Mandōdari, on hearing this tied a stone round the infant's neck and threw her into a river (426, 1037). The babe was washed ashore, and was then found by Janaka, as in the ordinary tradition. Mandōdari never ventured to tell Rāvaṇa of this, though, when he brought Sītā to Laṅkā, she recognized her, but was afraid to do more than warn him in general terms. This legend of Sītā's parentage, although not recorded by Vālmiki, is very widely spread. In the *Adbhuta Rāmāyaṇa*,¹ although said to be the daughter of Mandōdari, Rāvaṇa had nothing to do with her begetting. Mandōdari became miraculously pregnant, the goddess Lakṣmī becoming incarnate in her womb, and being in due course born as Sītā. According to the Jaina *Uttarapurāṇa*,² Rāvaṇa had insulted an ascetic princess, named Maṇimati, who, out of revenge, became in her next birth his and Mandōdari's daughter, in order to destroy him. In the Malay Rāmāyaṇa, Sītā is also the daughter of Mandōdari, but it is doubtful whether her father was really Rāvaṇa or was Daśaratha, who is stated to have introduced himself into Rāvaṇa's harem in disguise.³ In the

¹ See *Bulletin S.O.S.*, IV, 13ff.

² Parvan 68, p.366 of the Indore edition of Sam. 1975. I owe this reference to the kindness of Professor Von Glasenapp.

³ See A. Ziesenis. *Die Rāma-Sage bei den Malaien, ihre Herkunft und Gestaltung*, pp. 12, 71. The Malay version has a curious addition that Mandōdari was Daśaratha's wife, and was mother of Rāma and Lakṣmaṇa. Daśaratha had promised Rāvaṇa a boon, and the latter demanded Mandōdari in fulfilment of it. Unknown to Daśaratha, Mandōdari, by magical means, created an exact replica of herself, which Rāvaṇa took away under the impression that he was taking away the original. It was this replica that was the mother of Sītā. If Daśaratha was her father, she would be Rāma's half-sister, thus agreeing with the well-known Jātaka-story.

Javanese version of the story, however, she is the daughter of Rāvaṇa and Mandôdari. The latter, learning that she is fated to become the wife of Rāvaṇa, puts the infant into a box and casts her into the sea. The box is washed ashore, and is found by Janaka.¹ In the Tibetan Rāmāyaṇa, she is the daughter of Rāvaṇa by a wife not named. At her birth the astrologers declare that she will ruin her father and all the demons. So she is enclosed in a copper vessel and committed to the waters, being ultimately found and adopted by Indian peasants.² In our present poem, Rāma is shown as apparently cognisant of the facts of Sītā's birth; for, when Hanumat returns from his visit to Laṅkā, Rāma anxiously enquires about the attitude of her brothers,—who can only have been Indrajit, etc.—towards him for having taken Sītā with himself into banishment (758).

There are many other minor discrepancies between the Vālmiki Rāmāyaṇa and our present poem to which I need not here allude, but attention must be drawn to Vālmiki's *Uttara-kāṇḍa*. This begins with a long account of the birth and exploits of Rāvaṇa,—what Professor Jacobi calls the "Rāvaṇeīs". In the Kāshmirī poem, this is all transferred to the *Sundara-kāṇḍa*, being inserted into the episode of Hanumat's visit to Laṅkā. There Hanumat meets Nārada, who tells him, first, the history of the creation of Laṅkā (only briefly referred to by Vālmiki), and, secondly, the story of the Rāvaṇeīs. In the Vālmiki *Uttara-kāṇḍa*, after the Rāvaṇeīs, the story of Sītā's banishment and the birth of Lava and Kuśa is taken up, and the *Kāṇḍa* concludes with the account of Sītā's disappearance, Lakṣmaṇa's death, and Rāma's ascent to heaven. Here, our poem, though dealing with the same part of the story, gives an altogether different version. None of the details, except those at the very end, agree. I do not here give the particulars, as they are narrated in the footnote on p. xli. Suffice it to say, that the reason given for Sītā's banishment is also found in the Bengali and in the Malay Rāmāyaṇas, and that the latter, like the Tibetan, agrees with the Kāshmirī account of the miraculous birth of Kuśa.

¹ See W. Stutterheim, *Rāma-Legenden und Rāma-Reliefs* in "Der Indische Kulturkreis", München, 1925, pp. 75 ff. For other similar Javanese legends, see id. pp. 92 ff. In Siam, Sītā is also called the daughter of Rāvaṇa, id., note 328, p. 260.

² See F. W. Thomas, *A Rāmāyaṇa Story in Tibetan from Chinese Turkestan* in "Indian Studies in Honor of Charles Rockwell Lanman", p. 198.

With these preliminary remarks, I proceed to give a pretty full abstract of the contents of Divākara's poem as given in the text here printed.

SUMMARY OF THE POEM.

I. THE RAMĀYAṆA.

BĀLA KĀṆḌA.

1 (1-48). Introduction praising the incarnate Rāma and Lakṣmaṇa. Advice to the reader. Life is short, let it be full of virtue. Look upon Sītā as pious desire and Rāma and Lakṣmaṇa as the causeway of truth, Hanumat as courage, and Rāvaṇa as the evil man. Make sharp the sword of austerities, and with it cut off Rāvaṇa's head. Tie on the dagger of patience, and seek for Laṅkā. Grasping the shield of pious intentions smite the Daityas. Don the vestment of discretion, and take the virtues,—Aṅgada, Sugrīva, Jāmbavat, and Vibhīṣaṇa—as thy weapons. Kaikēyī is ignorance, and Sumitrā pious desire. Daśaratha is virtue, and Kauśalyā destiny. Dwelling in the forest is instruction of the heart, and Rāma will issue from it and destroy the Laṅkā of desire ;—and so on.

2 (49-69). Dēvī asks Śiva to tell how people are to be saved in the Kali age. He explains that they will be saved by hearing the story of Rāma. She asks him to tell it to her. He tells of Rāvaṇa and his oppression, and how the earth appealed to Viṣṇu. Viṣṇu promised to become incarnate as Rāma.

3 (70-100). Daśaratha is a pious king of Ayōdhyā. He has no sons. Nārāyaṇa appears to him in a dream saying that he (Nārāyaṇa) must become incarnate from him. On awaking, Daśaratha consults a great saint (Vasiṣṭha), who advises him to perform a sacrifice. He does so. There arise from the fire two portions of milk. Daśaratha sends the milk by the saint to his wives, and gives one share to Kauśalyā and the other to Kaikēyī. Each of these gives half her share to Sumitrā. In process of time, Īśvara (i.e., Rāma) is born from Kauśalyā, Bharata from Kaikēyī, and Śatrughna and Lakṣmaṇa from Sumitrā. The horoscopes. Rejoicing in the court. All nature

becomes peaceful at Rāma's birth. The dove becomes the friend of the hawk, fire blossoms, like a lotus, in the midst of water, jackals play with sheep like brothers, cats make friends with jays, the lions make advances of friendship to the cows, and the mongoose tells the young partridges to have no fear. Pious men live in peace, and difficulties and poverty all disappear.

4 (101-113). Viśvāmitra's austerities are disturbed by Rākṣasas. He asks Daśaratha for Rāma, and threatens to curse him if he refuses. Daśaratha is unwilling, but Vasiṣṭha persuades him. Rāma goes with Viśvāmitra, and kills many Rākṣasas. Especially, in his boyish way, he shoots and wounds Mārīca.¹ Rāma asks Viśvāmitra about the history of the Ganges, and Viśvāmitra tells him the story of Bhagiratha.²

5 (114-123). Viśvāmitra tells Rāma about Janaka, and how Lakṣmī (i.e., Sitā) had come into his house. When he had no children, he found her in a box hidden in the earth. Śiva had given him a bow, on condition that she should be given in marriage to the man that could draw it. "Many heroes have tried to do this, but have all failed. I know that she is fated to be your wife." They set out, and arrive at Janaka's city. Rāma pulls the bow, and discharges the arrow with a loud twang.

6 (124-139). Viśvāmitra points out to Janaka that the omens are favourable. He had better send at once for Daśaratha and carry out the wedding. He enlarges on Rāma's virtues. Daśaratha arrives with a large wedding party, and Sitā is made over to Rāma. Janaka has a daughter [Urmilā] born of his loins. Her he gives to Lakṣmaṇa, and he also gives two nieces to Bharata and Śatrughna. General rejoicings.

7 (140-143). On the way back to Ayōdhyā with the brides, they meet Paraśu-rāma. Rāma breaks his bow, and tells him to go in peace. They reach Ayōdhyā, and it is arranged that next morning the kingdom is to be made over to Rāma.

¹ The Kāśhmīrī form of the name is "Mōrinj," which it is interesting to compare with the Malay "Martanja" (Ziesenis, 29, 85).

² The fact of the telling is stated, but the story is not given.

AYŌDHYĀ KĀṆḌA.

8 (144-165). When Jupiter, the Sun, and Mercury are all in prime, Nārada reminds Rāma that he is the incarnate deity, and urges him to carry out his purpose. Rāma tells him to wait and see what that very night will bring forth. On this Indra dispatches Sarasvatī to corrupt Kaikēyī. At night Daśaratha visits Kaikēyī. She asks him for a boon, and, urged by her, he swears to grant it, no matter what it may be. She asks that Bharata may be declared king, and that Rāma be banished to the forest. Daśaratha's distress. He entreats her to withdraw her demand. She persists, and threatens to hang herself if her request is not granted.

9 (166-181). The matter becomes public property.¹ Rāma goes to his father, and asks permission to set forth, leaving Daśaratha on the throne. Lakṣmaṇa's wrath. He threatens to start a revolution. Rāma appeases him, and invites him to accompany him, so that he may see Laṅkā, and also Rāvaṇa, whom it is necessary to kill. Further arguments for obeying the order of banishment.

10 (182-200). Kaikēyī brings bark-clothing and puts it on Rāma, while the whole city laments. Sītā distraught with grief, approaches him. He tells her to stay at home, but she (in a long conversation) insists on accompanying him. He consoles her.

11 (201-208). The three (Rāma, Sītā, and Lakṣmaṇa) don bark garments, and set forth. The people of the city weeping accompany them for the first stage, and then return. The three go on and settle in the Daṇḍaka forest.

12 (209-219). Kauśalyā's lament for her son.

13 (220-229). Daśaratha's lamentations. Vasiṣṭha consoles him. "He must accept what is fated. It is Nārāyaṇa (Viṣṇu) who has been born a son to thee, while Lakṣmaṇa is Śeṣa. Viṣṇu's conch and discus are re-born as Śatrughna and Bharata, Kaśyapa is re-born as thee, and Aditi as Kauśalyā. Rāma had to become incarnate in order to destroy Rāvaṇa. It is with that object he has betaken himself to banishment in the forest, and because of Sītā he will destroy Laṅkā." Daśaratha still laments, and becomes blind from excessive weeping.

¹ Verse 166 is repeated in verse 262, and is here clearly out of place.

14 (230-242). The story of Śrāvaṇa. Daśaratha tells how he once accidentally killed Śrāvaṇa who was fetching water for his blind parents. They cursed him to die crying "my son, my son", and at the same time not to be able to see him. If such a curse could not be removed from so pious a king, how are you (the reader) to escape the consequences of your sins?

15 (243-261). Daśaratha's song of woe. In his sorrow, they bring him to Kauśalyā. He and she lament together. He faints and dies. The only person left happy is Kaikēyī.

16 (262-272). Bharata and Śatrughna are at this time absent on a visit to their grand-parents. They are summoned home. Bharata reproaches Kaikēyī, and they betake themselves to Kauśalyā who assures them that they still possess her love. She tells them how Daśaratha died with Rāma's name upon his lips. Rāma is now in the Daṇḍaka forest, and she does not know whether he has heard the sad news.

17 (273-296). The courtiers and people summon Bharata, and call upon him to assume the crown. The queens (including Kaikēyī, who now repents) and Śatrughna all lament, but Bharata hastens to the Daṇḍaka forest in search of Rāma. The two brothers meet affectionately. Bharata tells Rāma of his father's death. Rāma's grief. He refuses to return, but asks Bharata to send Kauśalyā to him. Bharata gives up the hope that Rāma will return.

18 (297-311). Kaikēyī comes with Bharata and beseeches Rāma's forgiveness. Rāma consoles her and sends them home. Bharata takes with him Rāma's wooden sandals, which he sets upon Daśaratha's throne.

There is a story that when Rāma became a wanderer, he reproved Lakṣmaṇa.¹

When Rāma with a priest is making the offerings for his father, Daśaratha appears to him,² but on one particular day he does not

¹ Apparently a reference to V. Rām. II, xvi, xvii. Lakṣmaṇa displays anger at the approach of Bharata, and Rāma reproves him. If this assumption is correct, the mention here is out of place.

² This is an account quite different to that told in V. Rām. II, cii. It partly agrees with a story told in the Brahmā Purāṇa ch. cxxiii. According to it,

appear. Rāma is filled with wrath, attacks Yama, kills Takṣaka with his arrow, and thereby makes easy the task of Yama. On that very day a causeway (for Daśaratha) is built (from hell) to the Pitṛlōka, and thereby Rāma is able to provide for him the ship of funeral rites (so that he reaches heaven).

ARANYA KĀṇḌA.

19 (312-320). Rāma introduces Sītā to Ahalyā,¹ and the three visit Agastya.² The meeting with Jaṭāyu. They all march on and settle in a lovely grove [Pañcavatī]. Sītā is annoyed by a crow,³ which is driven away by Rāma with an arrow made of *darbha*-grass.

20 (321-335). They finally reach the Daṇḍaka forest. One day there comes a Rākṣasī [Śūrpanakhā]. Seeing the three she assumes a beautiful form, and determines to take away Rāma for herself. Rāma rejects her advances, saying it is not the custom of his people to marry twice, and suggesting that she should offer herself to Lakṣmaṇa instead. Lakṣmaṇa declares himself unworthy of her, and, sarcastically suggests to Rāma that he should put away Sītā, and marry her. She becomes indignant, and urges Lakṣmaṇa to marry her. Finally, in a rage, she threatens to kill Sītā. Lakṣmaṇa thereupon cuts off her nose and tears her garments.

21 (336-342). Śūrpanakhā goes off to her elder brother, Rāvaṇa, and tells him that she has been insulted, and how Rāma has killed Khara. Her version of the affair is that she had been

Daśaratha, being guilty of Brahmicide owing to the death of Śrāvaṇa, when he dies, goes to hell and endures many torments. Rāma, Sītā, and Lakṣmaṇa reach the Gōdāvarī, and on account of the sanctity of that river, Yama decides to release Daśaratha from hell. He appears to Rāma and Lakṣmaṇa with his face terribly distorted by his sufferings. They at first take him for a demon, but he tells them who he is. Rāma faints at the recital, and Sītā upbraids him. They then make the funeral offering, and Daśaratha disappears leaving only a corpse remaining. The gods come, Daśaratha among them, as he has now reached heaven (*svarga*). Daśaratha blesses Rāma. I am indebted to the late Mr. Pargiter for this reference.

¹ Not in V. Rām.

² V. Rām. III, xiff.

³ V. Rām. II, xev.

insulted by Rāma in her sleep, that she had escaped from him, and told Khara, but Rāma had killed him with a single arrow. She describes Rāma's appearance.

22 (343-368). Rāvaṇa's wrath; he digs a pit and falls into it himself. He rises into the air, and seeks Mārīca who had already been wounded by Rāma (§ 4). Mārīca is still in woeful plight. He tells Rāvaṇa how he has been wounded by Rāma, and how he is still suffering. Rāvaṇa tells how Śūrpanakhā has suffered at the hands of Rāma who had seized hold of her and touched her bosom. He must be punished. Moreover Rāma's wife is described by Śūrpanakhā as very lovely. There are only three in the party or at most four. Mārīca replies that he has known Rāma since he was a child. This wound from which he is suffering was inflicted by him in mere boyish sport, now he is in his prime. Rāvaṇa says he will carry off Sītā by a trick, while Mārīca is to appear to Rāma in such a form that Rāma will run after him to capture him. Mārīca explains that a thousand Rāvaṇas could not carry off Sītā if Lakṣmaṇa were there, and advises Rāvaṇa to give up the project. Rāvaṇa threatens to kill Mārīca if he will not consent, and Mārīca unwillingly does so, considering that if Rāvaṇa kills him he will go to hell, while, if Rāma kills him while saying "Rāma, Rāma," he will go to heaven.

23 (369-404). Mārīca transforms himself into a golden deer and enters the Daṇḍaka forest. Sītā sees the deer. She urges Rāma to go forth and kill it. Rāma is suspicious, but goes forth, telling Lakṣmaṇa to guard Sītā. He follows the deer, who leads him into the hills. There he shoots it, and as it falls it screams "Lakṣmaṇa".

Sītā hears the cry, and tells Lakṣmaṇa to run off and help Rāma. Lakṣmaṇa tells her there is no fear, it is only the cry of a Rākṣasa, not of Rāma, and there is no danger. Sītā refuses to believe him, calls him a traitor. He wants Rāma to be killed so that he can take her for his wife. He wants to get his own brother Śatrughna made king in the place of Rāma, his step-brother. If he does not go, she will kill herself. Stung by these reproaches, Lakṣmaṇa rends his clothes and sets out weeping.

Rāvaṇa appears to Sītā in the guise of a Yōgī and asks for charity. She says all her men-folk are away. Then he invites her to become his queen in Laṅkā. She rejects the offer with scorn. He threatens her. She threatens him with Rāma's vengeance, and is at the same time terrified. Indra comes secretly and offers her a draught of *amṛta*. Rāvaṇa seizes her by the hair, and flies off with her into the air. Lamentations of the animals of the forest.

24 (405-431). Jaṭāyu hears of the rape. He bursts open his cage (*sic*) and hastens to the spot. He threatens Rāvaṇa, and attacking him from above compels him to come down to the ground, but he has only one resource (himself) against Rāvaṇa's ten heads and twenty arms. Rāvaṇa with his sword cuts off Jaṭāyu's wings, and he lies helpless. Sītā tells him her story, and wonders how she can prevent his being killed at once. She persuades Rāvaṇa (to stop his sword-play, and instead) to smear stones with blood, and throw them at him, which he will swallow, so that he will not be able to move. In this way (she thinks) Rāma will find him here, and he will tell him what has happened, and then he will die.¹ Rāvaṇa does so. Jaṭāyu falls to the ground, and Rāvaṇa again flies off with Sītā into the sky. He carries her to Laṅkā, where he deposits her in a garden. Sītā laments. She calls to mind the unlucky aspects of the planets at her birth, which fated her to this calamity. Rāvaṇa puts Sītā in the charge of Mandôdarī.

Sītā is really the daughter of Mandôdarī. When she was born, it was prophesied that she would kill her father (Rāvaṇa), and that, if she was allowed to live, she would marry, become a dweller in the forest, and would come from there to destroy Laṅkā. So her mother threw her into water to drown (cf. § 53), but she was taken out, and now, a second time, her mother has recognized her.

Mandôdarī asks Sītā who had suckled her, and who had cared for her after she had abandoned her. She replies that she is the

¹ All this is very much confused, but I think I have got the right meaning.

born daughter of Janaka, but nevertheless it is true that she was brought to him by an inundation. They lament together.

Next morning Rāvaṇa recollects Sītā. He rises, sword in hand, [and goes to her¹].

25 (432-443). When Rāma sees Lakṣmaṇa coming from the hermitage, Lakṣmaṇa is filled with foreboding. He sees from a distance that Mārīca has been killed, and that Rāma finds great difficulty in flaying him.² As soon as he flays him on one side, the skin on the other side is back in its place again. The corpse at last tells him to peg the skin of one side down to the ground as soon as he has flayed it. Rāma curses him for not telling him this before, and just then Lakṣmaṇa arrives.

When Lakṣmaṇa tells him how Sītā has sent him, Rāma is certain that a calamity has occurred. They [return to the hermitage, and] find that the moon has become eclipsed, and that all the flowers are weeping [i.e., they find Sītā gone]. They wander searching and weeping, and at length come upon Jaṭāyu lying wounded and helpless. He tells them all about Rāvaṇa, and when he has finished falls down dead. They cremate him, and he obtains final release.

KIṢKINDHYA KĀṆḌA.

26 (444-512). As the brothers go mourning on, they see some monkeys on the top of a hill. The monkeys are alarmed on seeing them armed and, as it were, seeking for something they had lost. Hanumat considers that they are two young warlike princes, and offers to make enquiries. He approaches the brothers and hears their tale. He then sends for Sugrīva, the king of the monkeys, and he and Rāma tell each other's stories. Sugrīva tells about his trouble with Vālī his elder brother, how they two pursued the Rākṣasa Māyāvin into a cave; how Vālī entered the cave while Sugrīva waited outside; how he waited a whole year, after which a torrent of blood issued from

¹ This part of the story is continued in § 32.

² Apparently this difficulty was magical, being intended to delay the two brothers, and so to give Rāvaṇa his opportunity to carry off Sītā.

the mouth of the cave; how he assumed that Vāli had been killed, blocked up the mouth of the cave with a mountain, and returned home weeping; how after three years Vāli reappeared, saying that he had killed the Rākṣasa, and that Sugrīva had deliberately shut him up in the cave; how Vāli threatened to kill Sugrīva, and had robbed him of his wife, family, and possessions. "Therefore" says Sugrīva "I fled to this mountain, where Vāli has no power; for, if he comes here, his head will be cut off. The reason is that when Vāli long ago slew Dundubhi, the buffalo demon, his blood flowed over this mountain. The Ṛṣi Mataṅga [was settled here, and some of the blood fell upon him. When he] saw the blood he uttered a curse on Vāli that if ever he again set foot upon this mountain, he should be summoned by the God of Death. For this reason I and my companions have settled here."

Sugrīva implores Rāma's assistance. Rāma tells him to challenge Vāli, and he will help him. Sugrīva doubts his power. Dundubhi's huge skeleton is lying there, and Rāma just touches it with his toe, and so kicks it away to a great distance where it falls smashed to pieces. Sugrīva explains that Vāli can whirl round seven trees with one hand. Thereupon Rāma with merely a little twist flings the mountain to a distance. Sugrīva now believes in Rāma's power, and challenges Vāli. Vāli rushes out, knocks Sugrīva senseless with a single blow on the head, and returns to his own place. Sugrīva reproaches Rāma for giving him false encouragement. Rāma explains that he and Vāli were so much alike, that, for fear of killing the wrong combatant, he dared not shoot. He puts a flower-wreath round Sugrīva's neck so that he can recognize him, and persuades him to challenge Vāli again. Tārā advises Vāli not to accept the challenge, as she suspects that Sugrīva's ally is Rāma, and suggests that he should send out his son, Aṅgada, to plead with Rāma. Vāli refuses to hear her, rushes out, and pursues Sugrīva. Rāma shoots Vāli. In his dying words he reproaches Rāma for killing an innocent man. Rāma tells him he had done this because Vāli had committed the unpardonable sin of taking

his brother's wife. Vāli admits the sin, confides Aṅgada to Rāma's and Sugrīva's protection, and dies.

Sugrīva is made king of the monkeys. He makes Aṅgada his Grand Vizier, Hanumat, his Chief Secretary, and Jāmbavat, the bear, Commander-in-chief.

SUNDARA KĀṆDA.

27 (513-566). Sugrīva dispatches the monkey hosts to seek Sītā. They search everywhere and at length reach Svayamprabhā's cave. Holding each other¹ they venture in, and ask her for news of Sītā. She tells them to shut their eyes. They do so, and, when they open them, find themselves in a terrible mountainous district. Looking up they see Sampāti above them, who makes ready to eat them. Aṅgada mentions to Hanumat that the bird resembles Jaṭāyu, and, hearing that name, Sampāti flies down and asks what news they have of him, who was his younger brother. He tells how he and Jaṭāyu had flown up to the sky in emulation of the sun. "Our wings were scorched by the sun's heat. I tried to shade my brother with my wings, but to no avail. I fell here, and I know not what became of him. I am now 1400 years old and my eyes have become weary looking for him; so that now, in whatever direction I look, that place is subjected to burning heat. I can see clearly for a distance of 400 *kōs*." Hanumat tells him of Jaṭāyu's fate and of the rape of Sītā. Sampāti, much affected, tells then that Sītā is in a garden in Laṅkā, and dies with Rāma's name upon his lips.

The monkeys descry the peaks of Laṅkā, and discuss how they are to cross the 1600 *kōs* of ocean. Each boasts of his prowess in leaping, but admits that he cannot leap so far. Jāmbavat says he could do it, but could not face the Asuras. Aṅgada offers to try the jump, as he is young and strong, but Hanumat says he can easily do it, and at the same time compass Rāvaṇa's destruction. When he was a baby he once jumped up to catch hold of the Sun, and the Sun in fear hid himself under Sumēru. "After that, what

¹ In the Tibetan Rāmāyaṇa, each holds the other's tail (Thomas, *op. cit.*, p. 202).

is this jump? I will visit Sītā and bring news of her at once." He jumps with such force that the mountain on which he is standing sinks to Hell and leaves a lake in its place. He leaps like the wind and lands in Laṅkā. A great python¹ is close to the city gate. Hanumat lands in its mouth, and turns himself into copper (and so releases himself²). Then he enters the city in search of Sītā.

28 (567-589). Hanumat views Laṅkā. Description of its magnificence. It was built by Dhanêśa³-Kumāra (i.e., Kubēra) and by Viśvakarman, and Indra had been the mason. Hanumat inspects the twelve bastions, and sees in the palace a statue of Lakṣmī. Brahmā comes there to worship an image of Śiva, Karma is the Secretary, and Yama, the Sheriff (*nāzīr*). The cool North Wind ever blows there, and he sweeps the place clean with his beard. Varuṇa is the water-bearer. In fact, all the gods look upon the place as holy (as the future residence of Sītā), and have assembled there waiting for her arrival. Hanumat's surprise and astonishment.

29 (590-618). Nārada meets Hanumat and tells him the history of Laṅkā.⁴ Once Umā, seeking a pretext (for the destruction of Rāvaṇa), asked Śiva to provide her with a fine residence. Śiva (approving of the pretext) agreed, for Rāvaṇa had asked for this very thing. Śiva sent for Kubēra and Viśvakarman and ordered them to build such a palace, and so filled Rāvaṇa with longing. They wandered all over creation (seeking for a model) but found nothing suitable. At length, looking down from the sky, they saw a beauteous island in the midst of the sea. They asked Brahmā about it, and he told them the following story⁵ :—

¹ *Sinhikā*, V. Rām. V, i.

² In the V. Rām. this occurred during the leap. Hanumat, when she got him in her mouth, tore her to pieces, and that apparently is what is intended here.

³ *Dhanêśh* of the poet.

⁴ Not in V. Rām.

⁵ The story of Gāroḍa, the elephant, and the tortoise will be found in MBh. I, xxix, xxx, but there is no mention of Laṅkā. It is briefly referred to in V. Rām. III, xxxv. In the *Kathāsaritsāgarā*, II, xii (Tawney I, 79; Penzer I, 144), there is also a brief account, and the broken branch is definitely identified with Laṅkā. It is a Kashmir work.

Once Garuḍa was hungry and asked his father, Kaśyapa, for something to eat. Kaśyapa pointed out to him a gigantic elephant and a gigantic tortoise who were engaged in combat. Garuḍa carried both off, and settled down on a branch of the Pārijāta tree, which broke off under the combined weight. Garuḍa caught the branch in his beak, and dropped it into the sea. The thick end of the branch sunk down to Pātāla, but the leaves remained above water and became this island.

Nārada continues:—They built the palace there for Śiva, and Rāvaṇa was filled with longing for it. Because it was founded on a branch (Ksh. *lang*), it was named “Laṅkā”.

Śiva made a great house-warming festival. All the saints and Brāhmaṇas were invited. Amongst them were Pulastya and his grandson Rāvaṇa. After the sacrifice was over Śiva told each guest to choose a boon. Rāvaṇa asked for Laṅkā. Śiva, letting him fall into the trap, gave it to him.

30 (619–638). The history of Pulastya and his descendants. Nārada continues:—Once on a time when the gods were fighting the Asuras, after a battle in which Indra had been victorious, Pulastya, who had gone to bathe, saw a box floating down the river. He opened it and found inside a dead woman and a live girl-baby. He rescued the latter, brought her home, and reared her, intending to marry her to his son.¹ As she grew up, he discovered that she was a Rākṣasī. (After marrying Viśravas) she bore in order Rāvaṇa, Khara, and Śūrpanakhā. Description of their terrible appearance. Then followed Kumbhakarṇa. Pulastya was so horrified that he threw himself into the fire. After these four there were born two other sons to Viśravas, viz., Vibhiṣaṇa, and last of all, Vaiśravaṇa.² These two were virtuous.

31 (639–653). When Nārada has finished his story, Hanumat searches for Sītā and sees her in the garden. She is the most

¹ According to V. Rām. VII, ix, she was Kaikāśī, daughter of Sumālī, but was simply sent by Sumālī, and was not taken out of the water as above described. The son, not named above, was Viśravas.

² According to V. Rām. VII, iii, Vaiśravaṇa was born of another mother (Dēvavarpiṇī), and was the eldest of the five. Khara is not mentioned.

beautiful flower in it, and puts the other flowers to shame. As he looks, Rāvaṇa enters, and Hanumat hides himself in a tree.

32 (654-668). Rāvaṇa woos Sītā. She repels him with scorn and threatens him with Rāma's vengeance.

Mandôdarī had been afraid to tell Rāvaṇa that Sītā was her child or to show him Sītā's horoscope, but she warns him that Sītā will be his ruin.

33 (669-679). Hearing this warning Rāvaṇa departs, and Hanumat approaches. He shows her Rāma's signet-ring. Sītā's song of joy at seeing it.

34 (680-704). Hanumat offers to carry her away. She refuses, first, because Rāvaṇa is her father, and she should not act against his wishes, and, secondly, because the report that she had been secretly carried off from Rāvaṇa, would injure Rāma's fair fame. Rāma must come himself and take her. She tells Hanumat to give this message to Rāma. Hanumat consoles Sītā and promises her release.

He determines to show Rāvaṇa what he can do. He enters the garden and ravages it. Rāvaṇa sends two armies to capture him, but Hanumat defeats them. Then Indrajit comes at the head of a huge army. They capture Hanumat with Brahmā's noose and bind him. Brahmā tells Hanumat to accept the noose without fear, as Vibhīṣaṇa would be by to help him.

35 (705-720). Hanumat is brought before Rāvaṇa, who orders him to be skinned alive. Vibhīṣaṇa intercedes, but only enrages Rāvaṇa. The demons try to carry out the orders, but Hanumat knocks them down, while they are unable even to move him. He kicks Rāvaṇa and overturns his throne. Then he pretends to become senseless, and as if speaking to himself, says, "I hope they won't tie a mountain round my neck, or set fire to my tail." The demons hear this. They tie a mountain to his neck, and, wrapping cotton wool round his tail, set fire to it.

36 (721-736). They bring the blazing Hanumat to Sītā. She is distraught with pity and calls on the God of Fire to rescue him. The God consoles her and tells her that not a hair of Hanumat will be injured.

37 (737-746). Hanumat leaps upon Laṅkā, crushes its gold under the mountain tied to his neck, and burns it with his blazing tail. Eleven out of twelve of its bastions are destroyed. Then he returns to the headquarters of the army of monkeys, still carrying the mountain tied to his neck.

38 (747-776). The monkeys signal Hanumat's arrival by plundering Sugriva's orchard. News is brought to Sugrīva, who conducts him to Rāma. Rāma asks many questions about Sitā, and Hānumat describes her condition.

YUDDHA KĀṆḌA.

39 (777-797). The army assembles. The monkeys wonder how they are to cross the sea to Laṅkā. Rāma politely asks Varuṇa to show him how to do so, but Varuṇa gives no reply. Rāma in anger draws his bow and threatens to destroy the ocean and its contents with his arrow. Varuṇa appears and apologizes, asking that the arrow may be directed elsewhere. The arrow is discharged to the north, and where it falls the earth is burnt to ashes and becomes a desert.¹ Then Varuṇa tells him the following story² :—

There was a certain Dhōbī who used to wash the garments of Ṛṣis and other holy men. A monkey named Bala one day saw him, and filled with envy, asked the Dhōbī to wash something for him, or, at least, to allow him to don some of the clothes he was washing. Should he refuse, he would throw the stone that formed the Dhōbī's washing platform into the water, where it would remain hidden for a year. As the Dhōbī refused, Bala threw the washing-stone into the water, and the man went off to complain to his master. The holy man then commanded that whatever stone the monkey should throw into the water should float like a boat, and by the blessing of Sadāśiva this has actually been the case. "This monkey," continues Varuṇa "is now one of your most zealous followers in the army." Rāma hastens to

¹ North of Kashmir is the 'Sand Ocean' of the *Nilamata*.

² Nothing like this in V. Rām. Note that the monkey's name is Bala, not Nala.

the sea-shore. The monkeys collect rocks huge like mountains, and Bala casts them into the sea, so that (they float and) become the causeway. Its width is 100 kōs, and its length 400. It is finished in three days and they take forty days to pass over.

40 (798-821). The news reaches Laṅkā, and Rāvaṇa strengthens the fortifications. Aṅgada, after burning and demolishing Laṅkā, comes to him as an ambassador. Rāvaṇa asks him who he is and who are his people, that he has done all this mischief. Aṅgada tauntingly reminds him how he (Aṅgada) in his childhood had seized him when he was bathing as a lion seizes a dog and would have crushed him, as a babe sucks dry a fig, had not his father Vāli intervened. Rāvaṇa asks what had become of Vāli, and Aṅgada tells how he had sinned and Rāma had killed him. Rāvaṇa reproaches Aṅgada for not avenging his father, and offers to assist him in taking vengeance. Aṅgada abuses Rāvaṇa, and tells him to yield to Rāma. The guards arrest Aṅgada, but he stands up, strikes Rāvaṇa on the head, and snatches off his crown. The guards surround him but he kills several, and makes off with the crown, which he brings to Rāma.

41 (822-830). After Aṅgada's departure Rāvaṇa consults Vibhiṣaṇa. The latter tells him it is all his fault, and counsels him to make peace with Rāma. Rāvaṇa banishes Vibhiṣaṇa, and the latter takes refuge with Rāma who gives him Rāvaṇa's crown and appoints him king of Laṅkā.¹

42 (831-840). Rāma's army approaches Laṅkā. Rāvaṇa sends Śuka with a letter to Sugrīva, reminding him of old friendship, charging Rāma with the murder of Vāli, his brother, and inviting him to change sides and join with him in attacking Rāma, or at least to hide and remain neutral. Otherwise he (Rāvaṇa) will illuminate Laṅkā with lights made of balls of Sugrīva's fat.

43 (841-853). Sugrīva's reply. He refuses to join Rāvaṇa, and advises him to submit to Rāma, who is divine.

44 (854-873). While Rāvaṇa is reading this reply, Rāma's army attacks the city, and news of the fact is sent to Sītā.

¹ In the V. Rām. Vibhiṣaṇa's flight, and Śuka's message (in § 42) occur earlier, before the bridging of the ocean.

Rāvaṇa despatches against them an army of demons in various shapes headed by Indrajit. They are successfully opposed by Jāmbavat and Hanumat. Vibhiṣaṇa warns Rāma that Indrajit will try to kill Lakṣmaṇa with a magic arrow. Hanumat is detailed to protect Lakṣmaṇa. He has a moment of forgetfulness, and Lakṣmaṇa is hit.

45 (874-900). Rāma laments. Vibhiṣaṇa tells of the magic herb on a distant mountain which must be brought before morning. Hanumat hastens there,¹ picks up the entire mountain, and sets off back to Laṅkā. The exploit causes an earthquake in Ayōdhyā. Bharata sees Hanumat flying through the air, and, thinking him to be a demon, brings him down with an arrow. Hanumat explains the situation, and Bharata puts him and the mountain on his arrow and shoots him to Laṅkā, where he arrives in safety at the camp in the Aśōka-wood.

46 (901-933). Vibhiṣaṇa finds the healing herb on the mountain and restores Lakṣmaṇa to life. Lakṣmaṇa attacks Indrajit and kills him.² Rāvaṇa sends out Kumbhakarṇa at the head of another army. Sugrīva fights Kumbhakarṇa, and after seven days, is felled by the latter and is carried off by him. In his arms Sugrīva comes to himself and bites off his nose and tears out his ears by the roots. Kumbhakarṇa drops him and looking like a man whose face has been torn off by a bear, pursues him as he runs back towards Rāma. Rāma shoots Kumbhakarṇa.³

47 (934-953). Rāvaṇa in despair goes to Kailāsa, and appeals to Śiva for help.⁴ Śiva gives him the Makēśvara Liṅga, and tells him that, if he sets it up in Laṅkā, Rāma cannot prevail; but he is to carry it all the way, for, if he once puts it down on the ground, it will become immovable. Rāvaṇa carries it off. On

¹ The episode of Kālanēmi is referred to *en passant*, in a single line (verse 887). It will be observed that it is Indrajit, not Rāvaṇa, who wounds Lakṣmaṇa, and that it is Vibhiṣaṇa, and not Suśēṇa, who tells of the herb.

² According to V. Rām. Indrajit had been previously killed by Lakṣmaṇa and it was Rāvaṇa who smote the latter with the magic arrow.

³ According to V. Rām. the death of Kumbhakarṇa preceded that of Indrajit.

⁴ Nothing like this in V. Rām.

the way Rāvaṇa is seized with an urgent call to make water. Nārada approaches in the guise of an old Brāhmaṇa. Rāvaṇa asks him to hold the *liṅga* while he retires. The Brāhmaṇa consents to do so for the space of two *ghaṭikās*; after that he must go on, as he has an engagement, and is already late. Rāvaṇa retires, but is unable to stop the flow of urine which continues beyond the agreed time. The Brāhmaṇa puts the *liṅga* down on the ground and departs. Rāvaṇa tries to lift it, but it is now immovable, and he cannot do so. He returns home disconsolate.

48 (954-970). Rāvaṇa consults his *guru* Śukra, who advises him to perform a secret sacrifice lasting seven days. If he succeeds, he will defeat Rāma, but if the sacrifice is interrupted he will be killed by his enemy. Rāvaṇa digs a cavern in the ground and begins his sacrifice.

Vibhīṣaṇa sees its smoke and warns Rāma. Aṅgada, Hanumat, and Vibhīṣaṇa attempt to interrupt the sacrifice by distracting Rāvaṇa's attention, but fail. At Vibhīṣaṇa's advice Hanumat goes to Mandôdārī and insults her by using vile language. She goes to Rāvaṇa to complain, and so interrupts the sacrifice. Rāvaṇa gives it up, and considers that the only thing now to do is to get himself killed by Rāma, and so to obtain salvation.

49 (971-1000). Rāvaṇa himself sallies forth alone like a crow among eagles, and crying "Wāh Nārāyaṇa!" Description of his appearance and accoutrements. His bowstring is wrath, his shield cruelty perfected by delusion, his chariot is hypocrisy, and his saddle self-pride. The monkeys fly to Rāma for refuge. He ridicules their fear, draws his bow, and kills Rāvaṇa.

50 (1001-1003). Rejoicing in the army. Vibhīṣaṇa is installed king of Laṅkā. The monkeys and bears who have been killed in battle all come again to life.

51 (1004-1014). Before returning home Rāma hesitates about Sita. He wonders if she has been faithful to him.

52 (1015-1028). Sītā asks Mandôdārī as to what is to become of her. Mandôdārī consoles her, and offers to take her to Rāma, and make her over to him.

53 (1029-1043). A song in which Mandôdarî addresses Râma, and intercedes for Sîtâ. She explains how she (Mandôdarî) was a heavenly damsel, and was married to Râvaṇa merely as a pretext (for his destruction). "Sîtâ was the darling of me, her mother whose milk she sucked, and she was put away from her father's house. It was fated that I should tie a stone to her and cast her into the river (cf. § 24). Be not wroth with her."

54 (1044-1088). Mandôdarî brings Sîtâ to Râma. He addresses Mandôdarî kindly and bids her return to Laṅkā. As he walks away, Sîtâ joins him. Râma treats her coldly, because (1) the demon has felt love for her, and so has defiled her, (2) because she has been filled with self-pride in the possession of Râma's love, (3) because everyone will know that she has been a woman alone in Laṅkā, and (4) because he (Râma) no longer cares for her.

Sîtâ calls on the gods to bear witness to her purity. A voice from heaven confirms this. The Sun-god and Indra bear witness to her chastity. Daśaratha appears and does so too. Râma now says he will tell the truth to his darling. He admits her purity, but, as gold is refined by fire, so must she enter it to prove her chastity.

The pyre is prepared, and the army of monkeys and bears assemble to watch. They discuss the situation. The *Môha-māyā*¹ approaches and circumambulates it. She enters the fire. The fire burns for fourteen days, and then (the real) Sîtâ emerges from it unharmed and more beautiful than ever.

55 (1089-1097). The coming of spring. Long description of the rejoicing of the flowers.

¹ I.e. the Sîtâ, who had been carried off by Râvaṇa. The poem follows the *Adhyâtmâ Râmāyaṇa* in maintaining that Râvaṇa never carried off Sîtâ at all, but only an illusive form (*Môha-māyā*) who resembled Sîtâ, and was miraculously created, in order to save the real Sîtâ from defilement. It was this illusive Sîtâ who was captive in Laṅkā, and who entered into the fire. She was consumed, and the real Sîtâ came out from it.

UTTARA KĀṆḌA

56 (1098-1101). Rāma's return to Ayōdhyā with Lakṣmaṇa and the army. Kauśalyā is there mourning, when Sumitrā approaches her with a song of joy.

57 (1102-1109). Sumitrā's song.

58 (1110-1118). Kauśalyā's joy. Her meeting with Rāma. Sumitrā joins them.

59 (1119-1127). Sumitrā's song of welcome.

60 (1128-1137). The two queens welcome Rāma, Lakṣmaṇa, and Sītā. The people assemble, with Bharata and Śatrughna do homage to Rāma, and crown him king. His long and happy reign.

II. LAVA AND KUŚA.

61 (1138-1142). Daśaratha appears to Rāma in a dream and complains that Rāma has no son. Rāma consults Vasiṣṭha, who performs an Aśvamēdha sacrifice and gives a potion to Sītā. The pearl (i.e. a son) comes to take its place in the oyster-shell (i.e. the mother), but the story goes that there was a dispute among the shells (as to who should have the pearl).

62 (1143-1144). A song of Sītā giving a summary of the events in the Rāmāyaṇa.

63 (1145-1163). Sītā (now pregnant) has a sister-in-law (husband's sister) who hates her with jealous treachery.¹

¹ This story of the sister-in-law is not confined to Kashmir. It is also found in the Rāmāyaṇa of Candravatī, written in Eastern Bengal. According to that version the sister-in-law was a daughter of Kaikeyī, and was named Kukuā. See Dineshchandra Sen's "The Bengali Ramayanas," pp. 196ff. So also, in the Malay Rāmāyaṇa, where she is named Kikēwi, i.e. Kaikeyī (Ziesenis, op. cit., pp. 60, 105). In the Javanese Rāmāyaṇa, Dewi Gotakju (i.e. Kaikeyī) draws a picture of Rāvaṇa on Sītā's fan, and lays it on her bed, where Rāma finds it (Stutterheim, op. cit., p. 79). On the other hand, in the Khmēr version from Cambodia, a Yakṣiṇī, of the demon race, determines to separate Sītā from Rāma, and persuades her to draw a portrait of Rāvaṇa on a slate. She then incarnates herself in the portrait, which Sītā consequently is unable to rub out. Sītā, in a fright, hides it under the bed, on which Rāma subsequently lies down, and is seized with

She asks Sītā to draw for her a portrait of Rāvaṇa. Eleven different reasons given for Sītā falling into the trap, viz: (1) The sister-in-law's craft, (2) Sītā's fear that she will injure her if she does not comply, (3) she is helpless before a woman's talk, (4) in her present happy condition she is becoming self-centred, (5) as it is late she is in a hurry to go home, (6) the sister-in-law has been spreading tales about her, (7) the washerman has said scandal to Rāma, (8) when Rāma once asked her what she wanted most, she had said she wanted to go to the forest and consort with the holy men there, (9) Nārāyaṇa himself wished it, (10) fate made it a pretext, (11) man proposes, but must accept what God disposes. She draws a portrait of Rāvaṇa which the sister-in-law carries off and shows to Rāma, saying she had seen Sītā gazing at it and weeping. So she stole it from her. "If she hears that I have taken it from her, she will kill me, for she is a witch."

64 (1164-1166). Rāma believes the story, sends for Lakṣmaṇa, and tells him to take Sītā away and abandon her in the forest. He wants to have her killed without anyone knowing it. Lakṣmaṇa unavailingly remonstrates.

65 (1167-1188). Lakṣmaṇa most unwillingly leads Sītā forth to the forest. Sītā asks him what it all means. She is

violent fever. The room is searched for the cause, and the portrait is found. Sītā confesses that she was the artist, and Rāma orders Lakṣmaṇa to take her away and kill her. See Miss S. Karpelès in *The Influence of Indian Civilization in Further India*, in "Indian Art and Letters," Vol. I, No. I, (1927), pp. 33 ff.

It is hardly necessary to point out that the whole account of Sītā's banishment and of the exploits of Lava and Kuśa given in this poem is radically different from that given in the Vālmīki Rāmāyaṇa. In that work Sītā, at her own request, goes with Lakṣmaṇa on a visit to Vālmīka's hermitage. Lakṣmaṇa, under Rāma's instructions, leaves her there. Both Lava and Kuśa are born to her as twins. They grow up, and are brought by Vālmīki to Rāma's court where they recite the Vālmīki Rāmāyaṇa. There is no mention of the treacherous sister-in-law, of Lakṣmaṇa abandoning Sītā in the forest, of the miraculous creation of Kuśa, of the war between Lava and Kuśa on the one side and Rāma's armies on the other, or of the slaughter of Rāma and his brothers and friends and their resuscitation by Vālmīki, though, according to Dinesh Chandra Sen (op. cit., p. 68), Bengali Rāmāyaṇas describe "the war of Rāma with Lava and Kuśa". The rest of the story in this poem, telling of Sītā's appearance at the sacrifice, and her disappearance, and of Rāma's departure to heaven agrees with V. Rām.

convinced that it is due to her sister-in-law's treachery. Lakṣmaṇa, in great misery, tells her to wait there. She grasps his intention of abandoning her, and faints. Coming to, she asks him to give her a drink of water before he abandons her. He brings water, and finds her lying senseless on the ground. He hangs the jar on a tree, so that it drips on to her, and goes away, bitterly lamenting, and reproaching himself for obeying Rāma.

66 (1189-1249). Sītā comes to herself and finds herself alone. She looks about for Lakṣmaṇa, sees him in the distance as if hesitating, and then disappearing. She thinks that perhaps her eyes have failed her owing to excessive weeping. She stands and listens, and concludes that he has really gone and left her. In her distraught condition, utterly alone, she totters along with bleeding hands and feet, lamenting over Rāma's former cruelty in making her enter the fire at Laṅkā. She considers her hard state, her delicate form, her pregnancy, her abandonment by her husband, the fact that she had been secretly born as Mandōdarī's child. (May Janaka, who acted as her father, live long!) She has no memory of ever having displeased Rāma. As she goes along she appeals to Rāma. He is happy on his throne, she is miserable. She recalls how he used to address her in endearing terms, and now he heeds not her suffering. But she is still faithful to him, and full of love. She will never forget him, innocent as she is. What shall she say if a stranger meets her? When she was being married, she was told that Rāma was an incarnate deity. There was then no mention of the fact that she would be abandoned in the forest.

67 (1250-1257). She wanders on, her feet and hands bleeding from the sharp stones and thorns. At length she comes upon a bark hut to which she hastens. She finds in it Vālmiki, her father's guru, who welcomes her, and guards her like the apple of his eye. The darkness that once encompassed her has now fled before a rising sun of happiness.

68 (1258-1282). Sītā's pregnancy is completed, and she bears a son, in the sign of Sagittarius, the third lunar day, in the asterism of Tisya, on a Thursday. The glorious future portended

by these facts. Sītā's rapture as she gazes on the infant. Description of his beauty. Vālmiki hears of it. He calculates the boy's horoscope (lengthy description), and names him Lava.

69 (1283-1303). It is Sītā's custom to go out to gather wild herbs for food, leaving Lava in the hut, in the care of Vālmiki, who listens to the child's babbling, as he meditates on God. Sītā, fearing that the babbling will disturb him, one day takes the baby out with her. Vālmiki, missing the sound, searches for the child in the hut and, not finding it, assumes that it has been carried off by a wild beast. So he takes a wisp of Kuśa grass and prays over it. The wisp becomes alive, as an exact replica of Lava.¹ Vālmiki dandles him and puts him to sleep. Sītā comes back with Lava, and is astonished to find another Lava. Vālmiki, also astonished to find that the real Lava is safe with Sītā, explains what he has done and why he did it. He names the second child 'Kuśa.' Sītā takes him also to her heart, and the boys grow up together. When they become older Vālmiki gives to each arrows made of Kuśa grass, over which he utters a spell, so that whom-ever (even if he be a great hero) they are aimed at, he will die. The boys run out with them, and at once slay a lion and much other game. Sītā's pride in their prowess.

70 (1304-1321). Rāma's remorse on account of the abandonment of Sītā. He feels himself under a curse. Vasiṣṭha, in order to console him, dilates on the harshness of the world, comparing it to a game of chess. He advises him to hold an Aśvamēdha.² The curse will then leave him, and he will become spotless as a new-born babe.

71 (1322-1379). The horse is made ready and let loose. It is accompanied by a huge army led by Bharata and Śatrughna. The horse wanders widely, and on its way back comes to a mountain on which Kuśa is sitting. Lava had gone to play with the other children of the hermitage. These last, seeing the army, are

¹ So the Malay Rām. See Ziesenis, *op. cit.*, pp. 61, 105. The same story is found in the *Kathāsaritsāgara*, IX, li, (Tawney I, 487; Penzer IV, 128), and in the Tibetan Rāmāyaṇa (Thomas, *op. cit.*, p. 208).

² We have already had one Aśvamēdha in chapter 61.

frightened and hide themselves; but Kuśa is delighted with the horse, and catches hold of it in spite of its bounding. The army is astonished. "It is like a water-drop seizing a river." He leaps upon its back and, to the amazement of the army and the grooms, rides it successfully. They warn Kuśa to leave the horse alone. He refuses and dares them to do their worst. He kills numbers of them with his arrows, and they retreat. Bharata then comes up. On seeing Kuśa he is struck by his beauty and by his resemblance to Rāma. He wonders if he could by any chance be his own son, and if he has captured the horse as a challenge. He advances to speak to him, but Kuśa discharges an arrow, and he falls from his chariot. He collects himself and aims an arrow at Kuśa who falls senseless. The children, who are hiding near by, run and tell Sītā. She laments. Lava hears what has happened. He runs to the scene and abuses Bharata. Bharata is astonished at the mutual resemblance of the twins. Lava discharges an arrow at him, and he falls crashing to the ground. Kuśa revives and Lava suggests that they should now go home to their mother, but Kuśa regrets the loss of the horse, and declares that he will capture it again. Bharata revives, and angrily abuses Kuśa till Lava shoots another arrow and kills him. The two then attack the army and slay many of the soldiers, Kuśa at the same time slaying Śatrughna. The few remaining soldiers run away.

72 (1380-1400). The remnant of the army reaches Ayōdhya, complains of the conduct of the two boys, and tells how Bharata and Śatrughna have both been killed. Rāma at first refuses to believe it, and orders Lakṣmaṇa to go and investigate. Lakṣmaṇa tells Rāma that this calamity serves him right for abandoning Sītā. He says that Rāma should go himself, but eventually sets off with an army. They meet Lava and Kuśa. He recognizes them as Rāma's sons and remembers how Sītā was pregnant when he abandoned her. He is much affected by the memory. Lava and Kuśa see the army approaching, and discharge arrows at Lakṣmaṇa. He is killed, and welcomes the death at their hands. The army is routed and flees back to Rāma.

73 (1401-1460). Rāma, accompanied by Aṅgada, Sugrīva,

Jāmbavat, and Hanumat, sets out with a huge army to avenge Lakṣmaṇa. Aṅgada runs at the boys, but is shot by Kuśa. Lava shoots Sugrīva. Jāmbavat leaps at them but they shoot him over and over again while he is still in the air. Hanumat raises a mountain to cast at them, but they shoot him before he can throw it. Rāma enraged draws his bow, but, filled with pity for the two apparently orphan boys, hesitates. He begins to feel parental affection for them, and thinks that possibly they may be his sons. He addresses them kindly, and remonstrates with them for killing his soldiers. Lava refuses to believe him. In a long speech he rejects the proffered friendship. Rāma, now enraged, shoots at the boys, but misses them, and is himself wounded by them. Finally, when all his weapons are exhausted, they shoot him, and he falls dead crying "Nārāyaṇa! Nārāyaṇa!" The boys, laughing, carry off his crown, and go home wearing it awry.¹

74 (1461-1476). The two boys, in response to a voice from heaven, triumphantly return to their mother, bringing with them as spoil the crowns of their eight victims. They show them to Sītā, who recognizes them. She laments, and names to them the owners of the crowns, Rāma, Lakṣmaṇa, Śatrughna, Bharata, Hanumat, Aṅgada, Jāmbavat, and Sugrīva. She tells them to lead her to the place of combat, so that she may burn herself with Rāma's corpse.

75 (1477-1497). The boys lament and lead Sītā to Rāma's corpse. Sītā's lament over it.

76 (1498-1539). Sītā's grief. The horror felt by Lava and Kuśa at having killed their father. Reflections on filial duty, fate, and maternal love. Further account of the lamentations of Lava and Kuśa.

77 (1540-1550). Vālmīki returns home after a long absence and discovers what has happened. He prays to Sadāśiva, and,

¹ According to the Javanese Rāmāyaṇa, Sītā has only one son,—Butwala (i.e., Lava). There is no mention of the horse-sacrifice, but he conquers Lakṣmaṇa in a fight and binds him. Vālmīki releases him, and tells him the story of the boy. On hearing of this, Rāma comes, and Sītā is reconciled to him (Stutterheim, *op. cit.*, p. 79).

in a flash of lightning, a shower of *amṛta* falls from heaven. All who had been killed return to life. Sītā, in a revulsion of feeling, refuses to show herself to Rāma, hurries home, and shuts herself into the hut.

78 (1551-1568). Vālmīki brings the two boys to Rāma and introduces them. Rāma, Bharata, Lakṣmaṇa, and Śatrughna take them home with much rejoicing to the city. Rāma, full of thought of Sītā, returns with Vālmīki to the hermitage. They find the door shut. Rāma entreats her to come out to him. She refuses, as she is quite happy where she is, and does not want to go back. He had better go back, and be happy with the two boys.

79 (1569-1584). Rāma's song of supplication to Sītā.

80 (1585-1617). Sītā's song of refusal. She appeals to Pārvatī to be her help, and reminds her how, after she was born, her mother (Mandōdarī) tied a stone to her and flung her into a river; how then Janaka became her enemy, by saving her life when he should have killed her; how Viśvāmītra had brought her and Rāma together, and how, nevertheless, her husband had not protected her; how her bridal vestments had been bark clothing, and how she, a queen, had wandered over mountains; how she was now here lone and lorn, and so on. She wails that she was born a girl, and was not poisoned at birth, for her fate is dust. She tells of her ordeal by fire and how the Gods and Rāma's father himself bore witness to her purity, and so on. Owing to one little speech of her sister-in-law she has been cruelly treated. A curse on those who separate a wedded pair.

81 (1618-1636). Song of entreaty by Rāma. His appeal lasts the whole night. At dawn Vālmīki comes to Rāma and offers to remonstrate with Sītā.

82 (1637-1677). Vālmīki advises Sītā to open the door, and to pardon Rāma, who really loves her. He enlarges on the duties of a wife to a husband. She should go away with him.

Sītā replies. She has been deeply wounded by Rāma. Being God, Rāma looks so equally on all, that he believes whatever is said by anyone, including calumny. To him all things are

equal, hating and loving are the same thing, caring for and abandoning. She has now abandoned the world, and after his treatment cannot trust him. She has been sullied by false charges brought by his sister, "he abandoned me, and I am not now going to run after him".

Rāma is much distressed at hearing this reply. He maintains that what had happened was the will of God. Vālmiki replies that he, Rāma, is himself an incarnation of God, and that what had happened had to be. "Sītā is the Earth in human form. From the earth she came forth to Janaka. She devoted herself to you, and you abandoned her. Go back to the city, and arrange a great sacrifice. When the time comes I will bring her there."

83 (1678-1691). Rāma returns to Ayōdhyā, and prepares an Aśvamēdha sacrifice. It is attended by many holy men. On the West sit Vasiṣṭha and Vyāsa, on the South Agastya and Nārada, on the North Ṛṣis, and elsewhere other holy men. These all unite in saying that they miss Sītā, who should be present as the wife of the sacrificer. Rāma sends Śatrughna to fetch Sītā. Śatrughna goes to Vālmiki, and asks him to persuade Sītā, and to bring her to the sacrifice.¹

84 (1692-1723). Vālmiki goes to Sītā and asks her to come with him. She is most unwilling. If she returns to Ayōdhyā, unaccompanied by Rāma, people will say that she came uninvited, but she is in the dilemma that, if she does not go, Vālmiki will curse her. She does ultimately go to Ayōdhyā with Śatrughna and Vālmiki. Rāma is pleased at seeing her, and she falls at his feet, and asks what he wants. She asks his pardon (for her previous refusal). He tells her that she will be absolved if she swears to her purity before the assembled Ṛṣis. She prays to Nārāyaṇa to prove her purity by sending her back to the place whence she came (*i.e.* the earth). The ground splits open, and the Earth

¹ According to the Cambodian Rāmāyaṇa, Sītā refuses to return home till Rāma be dead, when she will come for the last offices. Rāma then pretends to die, and has himself laid on a funeral pyre. Sītā returns, apparently to become *sati* with his corpse. Rāma then arises and takes her in his arms. She is at first indignant at the deception, but relents and is finally reconciled to him. (Miss S. Karpelès, *op. cit.*, pp. 36 ff.)

taking visible form emerges and approaches Sītā. She proclaims Sītā's chastity, and calls upon her to abandon her life here and to return to her own abode. Sītā mounts the throne on which Earth is seated, and descends with her into the abyss. Rāma's sorrow. The gods shower flowers from heaven. Ever since then the Trimūrti (Brahmā, Viṣṇu, and Śiva) have been searching for the place where Sītā disappeared. They search in Hell, in the sky, and at every place where they see a brilliant light. They ask the Ṛṣi (Vālmiki), and he tells them that it is in Shēnkarpōr that she descended. It is a place a *kōś* distant from Kurīgām.¹ "I went there and saw a fountain, where I called upon Sītā to come forth. The fountain then became agitated with a terrible roar. If you go thither you will observe the same manifestation."

85 (1724-1739). When Rāma sees Sītā disappear, he attempts to dig for her, but the ground has become as hard as copper. He weeps and the Ṛṣis console him and consecrate him at the sacrifice. They explain to him that Sītā's disappearance was his fault. She was pure as a mirror, but had to fulfil her destiny.

Vālmiki instructs him in the path of knowledge, and how all is *māyā*. Rāma recovers himself, opens the treasury, and distributes gifts. He blesses his two sons, and makes Kuśa King of Kuśāvati, and Lava King of Lahōr (Lavapura).

86 (1740-1761). Rāma reigns for 11,000 years, and then Yama comes to him disguised as a Brāhmaṇa. Rāma welcomes him. Yama tells him to hold a *darbār*, and that he (Yama) has been sent to him by Brahmā to summon him from being incarnate. Rāma is distressed at the summons, for the world is sweet to everyone. At that time Lakṣmaṇa is on guard at the door to

¹ Professor Nityānanda Śāstri informs me that Kurīgām is in the Kulgām Tahsil of Kashmir and is about forty miles from Śrinagar. Shēnkarpōr (i.e., Śaṅkarapura) is about four miles distant from Kurīgām and is in the Anantnāg Tahsil. Shēnkarpōr possesses a sacred spring and was formerly inhabited only by Brāhmaṇas with a reputation for sanctity, but is now inhabited entirely by Moslems, though Hindūs visit the spring for religious bathing. I have failed to trace either of these places in the maps. Anantnāg, a well-known site, is in the South-East end of the Valley.

prevent interruption, but Durvāsa comes and wrathfully insists on entering. As Lakṣmaṇa has broken Rāma's order in admitting him, he at once goes forth, and dies on the bank of the Ganges. Hearing this Rāma gives up hope and prepares to depart. He takes Bharata, Śatrughna, and a large retinue with him. In the presence of all the townsfolk he ascends in a *vimāna* to heaven. General lamentation.

87 (1762-1785). Author's concluding remarks:—Take refuge in Rāma, and imitate Sītā. If you are a householder, place your hope in Lava and Kuśa, and make known your desires to your *guru*. Final song.¹

¹ Verses 1765-1785 are a song of meditation on the whole poem. In the text printed in the Persian character (see p. xi) they are put between verses 1043 and 1044, where they are not inappropriate.

I.

ATHA SRĪRĀMĀVATĀRACĀRITAM.

BĀLA KĀṆḌA.

1. INTRODUCTION.

[Metre, Irregular. Based on the *Caupāī*, $(6 + 4 + 4 + 2) \times 4$.]

kūr^ākh zagi-hūnz^ā rachākōrī
Rāma-Lākh¹mana autōrī āy 1.

lāg¹ vēśāras zagi-hānd¹ sōriy
zagi-handi-putshy tim zanmas āy
zagi-nishē gāl¹ rākhēs sōriy
Rāma-Lākh¹mana autōrī āy 2.

sōrukh Gōvinda Gōwardhana-dōrī
prāna-rūpa-dwāran bar dina ākh
tāth¹-manz wuchukh Mādhawa-Murōrī
Rāma-Lākh¹mana autōrī āy 3.

Zanakh-rāzūñ^ā hāy wana-hōrī
Dashērath-rāzas gāsh kyāh āv
yishṭa-dina pūrīn brōhman sōriy
Rāma-Lākh¹mana autōrī āy 4.

karīth rāzas Kīkī rōzī
won^ānas rāj Baratas thav
būrza-jāma walīth kūr^āth tayōrī
Rāma-Lākh¹mana autōrī āy 5.

rūpa-sūty chēkh rūpa-kōmōrī
shēk^ā-sūty mōkti-rūph baktēn hāv
manas-kun kan yēmau dōriy
Rāma-Lākh¹mana autōrī āy 6.

- wōpawās kār^l kār^l bōv^l wana-ṣōrī
 sārī wōpadīshuk^u thowukh nāv
 ṣōdāhan wār^hhēn vrath timau dōriy
 Rāma-Lākh^lmana autōrī āy 7.
- trāwū pānō nēth ahankōrī
 ahankāras nāsh pēv nāv
 nēsh^lphāl^l kār^l sōr^l tām^l ahankōriy
 Rāma-Lākh^lmana autōrī āy 8.
- ṣēth-pawanūc^a rēh kamāyidōrī
 mag^an mav gath ogun sandarāv
 gōra-rastēn pad kamav dōriy
 Rāma-Lākh^lmana autōrī āy 9.
- (Metre, *Hazaj*, √ - - -, √ - - -, √ - - -.)
- wuchan gath kyāh yih wūth^a ākāshē-wōnī
 duyī ṣūj^a lūj^a yinē nūv^a pōr^lzōnī 10.
- achiv wuch lōlacyau satakyau kanau bōz
 namith bēh wuch wanan kyāh Shiv shēmīth rōz 11.
- hēchith būzith wuchith lāgun^u pazyā on^u
 phalis chuy hyol^a hēlis chuy sampanan gōn^u 12.
- panun^u dam chuy ganīmath bōz yih r^aṣ^a kath
 chuh brūthyum^u brōth rōzan chuy patyum^u path 13.
- z^h dōh sōntān^l ganīmath chēy jawōnī
 wawakh yiy tiy ṣ^h lōnakh yār-i-jōnī 14.
- rath^an chuy dam panun^u suy rathi khārun
 rath^an yēli rāvi bē-hōsil chuh ṣhārun^a 15.
- rath^an rāṣh^arun sō-bōz^a-sūty s^h karun yēl
 thawus bar-dārē dith gardūn^a ṣhunus jēl 16.
- rath^an chuy dam panun^u khārun^u ta wālun
 tamyuk^u kaimath manuk^u malatār gālun^u 17.
- kadūr^a yēm^l zōn^a pānas-nishē timan dōn
 suh yōdwai āsi shēst^ar sampanēs sōn 18.
- panjar pōlōd^l brōhmana-mor^u rachun zān
 khaṭun gathī sīr shēm^arāwun raṭun prān 19.

- gathiy hōsil yib kēshāh yēsh tē āsiy
 diyiy darshun dila-nishē vyād kāsiy 20.
- gathun āsiy tē yot^u tot^u wātanāviy
 gupith pātāla-tala ākāsh hāviy 21.
- thavus bar-dārē dith chukh pāna dēwār
 wuchakh bāgas-andar kyāh gul ta gulzār 22.
- trapith nav dār thav prazalun^u hēiy dīph
 tsaliy malatsār qēshēkh Vishṇu-sond^u rūph 23.
- samay dīshith ma sampan shād-u-gamgīn
 gam-ō-shōdī wuchakh ōyīn-ba-ōyīn 24.
- wuchun samsār kyāh bram bōz¹ hāwān
 asōra-varna manōshēn khōtsanāwān 25.
- asath wān¹ wān¹ suh yot^u-tāmāth niwan dīl
 patav-lākan wuchan tath kēh na hōsil 26.
- ma kar aparād yād kath thav t^uh sath zān
 asata-nishē tsal manōshē-sond^u phal chuh santān 27.
- achiv wuch bōz kanau tas rāza-sānd¹ kār
 yēmī rāzas gōbur zāmot^u chuh autār 28.
- sapon^u lācār suh shāpas-nishē t^uh thav kan
 ma gath yūt^u tēz t^uh kar parhēz pāpan 29.
- dagābōziyē t^uh yot^u tot^u khōsh zi path rōz
 dayē-gath sath-sarūc^u wath sāra-kath bōz 30.
- halab-shīshēs tsaliy bōzana-sūtīn khay
 asath trōvith satas-sūtīn karun lay 31.
- karun yēkrāj rākhēsa-bōz^u nishin man
 shēran gath Yīshōras yitha gav Vibhīshēn 32.
- ma tas khōtus satas-sūtīn sapan pūr^u
 asath yod^u bōz^u tē āsiy dūri tsal dūr 33.
- poz^u-ay bēgāna āsiy rath wandus rath
 kariy prath-jāyi poz^u pānay raphākath 34.

satūc ⁰ yēṭṣh bar Sadāshiv chuy satas-sūty ṭ ^a h sath sōpan wuchan gaṭṣh yin gaṭshan kūṭ ¹	35.
sōyēṭṣh Sītā satuk ^u sōṭh ^u Rāma-Lākh ¹ man hēmāth Halmoth ^u asōr Rāwun chuh dōrzun	36.
shēmīth shēmshēr ṭ ^a h wōrāgūc ⁰ karun tēz ṭaṭus gardan chuh dushman kar ṭ ^a h parhēz	37.
khēmā khanjar gaṇḍith Lankāyē ṭhārun sipar shōba-wāsanā hēṭh daity mārun	38.
giyānuk ^u jāma chuy sāmāna r ^a t ¹ gōn Angud Sugrīv Zāmōwan Vibhishēṇ	39.
prakrēth Kīkī sōyēṭṣh zānun Sumitrā dar ^a m Dashērath Kusalyā karma-līkhā	40.
zarā santōsh dil-wōpadīsh wan-wās gaṭhith ada Rāma lūbacē Lōki kari ḍās	41.
chēh kāmūc ⁰ kōl tar ⁰ n ⁰ ṭakh dīth karun band vēṭsāracē wati pakh zahras gaṭhiy kand	42.
wanun kath bōz Day zānun panun ^u vīr asōr malatsār gālun ¹ gōra-shēbd dis tīr	43.
anun bal gōr panun ^u ṭhal hāvi say hēr khasakh ākōsh ¹ hrēdayēki kōcē-kin ¹ phēr	44.
yih kēh rāviy tih chuy pānas nishē ṭhār labakh tēli yēli ṭaṭith trāwakh ahankār	45.
manath Mandōdarī chēy yintizāras ma kar mash ¹ rab wuchun satakis shēhāras	46.
surawun sūra-sūty ōyīna hyuh ^u man Ṭaturbhuz Vishṇu ḍēshēkh mōkth ṭ ^a h sōpan	47.
gōrav gūṇḍ ⁰ mūṭ ⁰ chēh wath kath bōz ṭ ^a h kan dār chuh kyāh rōzun chuh bōzun ^u Rāma-autār	48.

¹ V. l. *manuk*^s, but both break the metre. The whole verse is corrupt in all copies.

2. PĀRVATĪ ASKS ŚIVA TO TELL THE STORY OF RĀMA'S INCARNATION.

- dapan, Nārad rēshiy būzun zē Brahmāh
Sadāshiv dēwatā hēth ōs^u yēkh-jāh 49.
- dopus Dēvīyē, 'hē Shiwa-jī dayā kar
'wanum autār dēwa nērēm manuk^u shēr' 50.
- dopus Dēvīyē, 'hē Shiwa-jī, mē poz^u wan
'sapani kyāh hāl kali-yōgakēn manōshēn 51.
- 'timay āsan sēthāh gōmāt¹ adarmī
'dar^am trāwan sēthāh lāgan kōkarmī 52.
- 'gathān shāpan-andar sōriy giriphtār
'bōḍan pāpan-andar kētha-pōth¹ chukh tār 53.
- 'mē chum talwās tim kētha-pōth¹ mōkalan
'timan āsēkh sēthāh gōmot^u malut^u man' 54.
- dapani Dēvīyē-kun log^u yiy Sadāshiv
'mōkalan tim sōkha-sān-pōth¹ ¹ ts^ah kan thav 55.
- 'agōphil yim manas hēn Rāma-sond^u nāv
'timan sōrui manuk^u malatsār chalana āv 56.
- 'adai kātshāh sōrēs mana-kin¹ h^arēs āy
'yiyēs darshun diyēs Waikunth chēh tas jāy 57.
- 'kanau yus bōzi būzith shrōti tas man
'gathēs tshēta nār narakuk^u man gathēs sōn 58.
- 'achiv yus dēshi tas cashman yiyēs gāsh
'tithay yitha-pōth¹ sūrēs ās¹ prakāsh 59.
- 'thawan kan yim tih būzith man gathēkh sāph
'galēkh rākhyos^u manuk^u sōrui tsalēkh pāph' 60.
- dopus Dēvīyē, 'Shiwa-jī bōzanāwum
'tamyuk^u kāran tasond^u prakh^acār hāwum' 61.
- dopus tām¹,—yēli suh rākhyos^u gav namūdār
korun taph Lōkh zīn^an yēch korun kār 62.
- mongun mrath sārēniy-handi dasta mūkūph
moṭhus na-ta sahal zōnun manōshē-sond^u rūph 63.

¹ V. 1. *khōshī sūtīn* for *sōkha-sān-pōth¹*.

- kārin yēch kār prēthwī āyē lācār
wadan Vishṇas-nishin gayē yūṭ^ā wānin zār 64.
- dopus Vishṇan, 'ṭ^h gāṭh chum zanm dārun^u
'pēyēm Rāwun manōshē-sandi warna mārūn^u 65.
- 'gāṭhiy lāgūñ^u ṭē pānas Yōga-māyā
'mē Vishṇas Rām lāgun chēy ṭē Sītā 66.
- 'kar^m kari rāza Dashērath chus na santān
'zēmay tas-nish hēmay ada Rāwanas jān 67.
- 'samith sōriy trikōṭi dēwatā yim
'zan^m dāran ta wādar sampanan tim ' 68.
- yithay būzith sapūñ^u prēthwī sēṭhāh shād
wuchan ōs^ā kar thavēm nētran-andar pād 69.
3. ŚIVA COMPLIES. THE BIRTH OF RĀMA AND HIS BROTHERS.
- wanani log^u,—Rāza Dashērath ōs^u rāzāh
mudā mōlikh malūkuk^u cāra-sāzāh 70.
- satū-gōna shēkti boḍ^u tas ōs^l mānan
sēṭhāh r^{ṭa} kāmē karē tām^l bāgēwānan 71.
- tamis ōs^u dar-Ajudyā jāy āsān
garīban ōs^u suh wōndāk^l gōsa kāsān 72.
- wōthan suli prath-prabātas nēth karan dān
rachan jōgēn gōsāñēn-sūty thawān zān 73.
- gōbur ōsus na ṭantsal ōs^u tamis man
tithay yitha sūrē pōñis-manz chuh kpōan 74.
- sēṭhāh rātas dōhas lilā karān ōs^u
shēran sampon^u Narāyēn pāna tōṭhyōs 75.
- dapan, sōpnas-andar tas dyutun darshun
dopun tas, 'gāṭh mē chum zanmas ṭē-nish yun^u 76.
- 'lagi na bāwun^u sōpan Rāwun bōh gālan
'sōrājuk^u shēnh wōyith Lōkh zālan ' 77.

- sōpan dīshith dopun, 'kyāh-sana yutshum kām'
onun tāmāth mahā-ryoshuy panun^u tām^l 78.
- dopun tas-kun, 'gathēm āsun^u mē santān'
dopus tām^l, 'kar t^h jag dēwa bōzi Nārān' 79.
- ānin tāñ rēsh^l sēṭhāh jag karani lōgiy
khātis tati āgna-manza khīras z^h bōgiy 80.
- triyēn-nish pāna ryosh^u sūzun suh khīr hēth
tīmau khēv pānavūñ^u ōsukh mōhōbath 81.
- Kusalāyē akh dyutun Kīkīyē akh nyuv
tīmau dyut^u sōni nēsph-ā-nēsph būziv 82.
- dapan, Day pāna Kausalyāyē-nish zāv
Baruth tas Kīkiyī-nishē zāv kan thāv 83.
- trēyim^u ōs^ukh Sumitrā tas korukh bāv
Shēturgun biyē Lākh^lman-juv tamis zāv 84.
- ānikh brōhman ta paṇḍith mājē yāñ zāy
karyōhakh nāv byon^u byon^u ōs^lnakh āy 85.
- gōran zātukh gaṇḍith dop^unakh karan kār
Shēturgun Baruth^u Lākh^lman Rāma-autār 86.
- tīman-manz Rāma-juv zan sūrē nirmal
gathān rākhēs ta rahazan añēgaṭis-tai 87.
- samith yēli sūty bāyēn ōs^u suh nērān
trikōṭī dēwatā ōs^l carka phērān 88.
- tīman wuch^l wuch^l karani log^u rāza shōdī
ba-shōdī būmi-pēṭh phirūv^un munōdī 89.
- dapan, tas sārēv^uy r^ut^u r^ut^u khabar wūñ^u
gayēs yiy bōd Dayēs-sūtin gūnḍ^un mūñ^u 90.
- 'kharca-bāpath kuniy kāh āsi mōhtāj
'khabar kār^lzēm dimas darma panun^u rāj' 91.
- sub^h phōi^u sārēniy tsūj^u añēgaṭa dūr
munōdī drāyē Rāmun^u rāj chuh mashhūr 92.

dapan, pōz ^u s-sūtin kōtur sapon ^u yār phōlan pampōsh zan pōñis-andar nār	93.
gabēn-sūtin kūr ^u kh shālav waphōyī gindan tim pānavūñ ^u zan bōy ⁱ -bōyī	94.
vēsārūc ^u wath wuchith brāryav salāh zōn ^u korukh hārēn-sūtin brāryau vēsapōn ^u	95.
kōhas-pēṭh phēravūñ ^u sīmiñ sapūñ ^u gāv dapan, s ^h bīma-sūtin gāsa hēth āv	96.
kakav-pōtēn sabakh lāg ⁱ yiy wanani nūl tachiv mav drāyē astas khār mōsūl	97.
yityādēkh rēsh ⁱ tapīshōr jūg ⁱ sannyās sapān ⁱ khōsh-dil ṭolukh mushkyul ^u ta talwās	98.
karan kaitsāh chih yot ^u tot ^u shād-mōñī marun ^u mūkūph sapon ^u tēli dar-jawōñī	99.
samay tyuth ^u rāj ḍishith zinda sōpon ^u manōshēn wāsānā sōpūñ ^u tapas-kun	100.

4. VIŚVĀMITRA TAKES RĀMA AND LAKṢMAṆA TO DESTROY THE RĀKṢASAS.
DEFEAT OF MĀRĪCĪ.

korun yūṭ ^u taph Vishāmitran porun vīd dapan, tas rākhēsau dyut ^u wārayāh khīd	101.
dapan, yēli rākhēsau kor ^u yūṭ ^u awāray gathith tām ⁱ Dashērathas won ^u wāra-wāray	102.
‘ mē-sūty dīn Rāma-juv diyi rākhēsan mār ‘ na-tay bad wākh karay butarōṭ ^u hēyiy nār ’	103.
sēṭhāh nākhōsh sapon ^u rāzas korun nyāy Wasishṭhan dop ^u , ‘ gathin kēh chus-na parwāy	104.
‘ yih āmot ^u yiy karani autār dōrith ‘ gathun chus rākhēsan prath-jāyī mōrith ’	105.
mudā tām ⁱ korun Dashērath rāza lācār rēshis-sūtin dapan gav Rāma autār	106.

panun ^u ôsus garaz sôpon ^u rawānay baban won ^u nas wanun ^u ôsus bahānay	107.
onun mrath rākhēsan prath-jāyi tshōrin lābin yēth shāyi tim bēwāyē mōrin	108.
dyutun bālaka-warnan tīr-i-hōrinj ^u pakan gav rath chēkan tāt ¹ dēv-i-Mōrinj	109.
Vishāmitras dapan tasūnz ^u y khalish ôs ^u dayā kūr ^u nas gathith tām ¹ tas yēlath kōs ^u	110.
Vishāmitras tithay pryuth ^u Rāma-tsandran Gangā kētha-pōth ¹ wūth ^u ākāshē-nishē bōn	111.
Gangā yāmath wasith ākāshē-nishē āyē Mahādēwan jātan-manz tas dits ^u n jāyē	112.
tithay Bhōgīrathūn ^u wōtpath tamis wūn ^u Gangā kētha-pōth ¹ tām ¹ butarōts ^u -pēth ūn ^u	113.

5. VIŚVĀMITRA TAKES THE BOYS TO JANAKAPURA. THE BREAKING OF
THE BOW.

tūj ^u s tēl ¹ vyād yēli āzād sampon ^u wonun tas, 'wōth gathav Waikunthasay-kun	114.
'Zanakh-rāzas dapan kōrāh chēh zāmūts ^u 'sa mā Lākh ¹ mī chēh tasonduy gara āmūts ^u	115.
'sēthāh santāna-putshy lācār bōnā ôs ^u ¹ 'sandūkas-kēth lūb ^u n mētsē-tal sa khōsh gōs	116.
'kamān dits ^u mūts ^u Shiwan tas yiy chuh tadbīr 'dizēn tas kash kaḍith yus trāvi ath tīr	117.
'lomukh yōdwai balāvīrau sēthāh tath 'achīrwālāh gatshan kar tath chēh harakath	118.
'yiwan tot ^u vīr chiy sub ^u han ta shāman 'riwan nēran diwan chiy cākh jāman	119.

¹ V. 1. sēthāh santāna-putshy yēli vyād tas ôs^u.

- 'manas kath thāv tas pēv nāv Sītā
 'bōh chus zānan tsē-sūty chēs karma-līkhā ' 120.
- pakan gay wōt¹ tath shēhras-andar tsāy
 khabar rāzas kūr⁰kh tim hēth kamān drāy 121.
- laman kam ōs¹ tath vīras shurāh sās
 Dayē-gath wuch rēshis bōzana kyāh ās 122.
- tuj⁰n thod⁰ kash kaḍith tath tīr trōwun
 sadā kor^unas ta samayāh shōranōwun 123.
6. RĀMA'S MARRIAGE.
- Vishāmitran Zanakh-rāzas dopun, 'ḍēsh
 'chuh nēsh¹tur jān Rūhin r⁰t^u ta biyē Tēsh 124.
- 'tsaliy shēr āch¹ mutsarith kar namaskār
 'lakhēn wuch r⁰t^u tsē tōṭhyōy Rāma autār 125.
- 'anun Dashērath kariv tōhē ōsh¹nōyī
 'phikir tsūj⁰ sārīc⁰y gayē wōn ba-jōyī 126.
- 'kamar gaṇḍ tēz Dashērath rāza tsārun
 'anukh sōriy kōmōrī tāra tārun 127.
- 'nēcyuw^u chuy khōsh-yiwun^u gāṭul^u hōnarmand
 'hōnar mūzūd Lākh¹mī wātī kas and 128.
- 'agōphil nishē pānas wātanāwun
 'wuchun gāṭul^u chuh kyāh-tān āz^umāwun 129.
- 'hakīmāh bē-dawāh karī zinda mōrdan
 'kalam-zan bar-hawāh tasvīr lēkhan 130.
- 'amārath-gar chuh bar-āb-i-rawāna
 'karan sangīn bunā tōmīr khāna 131.
- 'munahjim tyuth^u khabar āgāz-u-anjām
 'dilas līkhith zi gārdīshhā-yē-ayām 132.
- 'banan tiy yiy wanan drēshṭānth hāwān
 'amā chuh-na kāisi-nish tim sīr bāwān ' 133.

7. THE RETURN TO AYŌDHYĀ.

134-143

apoz^u poz^u tāmⁱ wonun lōgun manzyum^u-yōr^u
timan ōs^u lōnⁱ tāmⁱ pānas hyotun bōr^u 134.

Vishāmitran lakhēn wānⁱ rāza-Zanakas
ūñ^ukh Sītā ta push^ur^ukh Rāma-tsandras 135.

lüz^un shēchⁱ gara khōsh gav āv Dashērath
korun khādar ta gara gav tsōra nōshē hēth 136.

Zanakh-rāzas panūñ^u ōs^us kōmōrī
sa push^ur^un Lākhⁱmanas khōsh gaiy sōrī 137.

z^h āsas bāw^aza push^ērēn timan dōn
Baruth biyē ōs^u santān tas Shēturgun 138.

gar^m bāzār sampon^u dharm-kā rāj
manōshy khōsh gaiy kāh chuh-na kaīsi mōhtāj 139.

7. THE RETURN TO AYŌDHYĀ. THE MEETING WITH PARASU-KĀMA.

pakan gay myūl^u wati tas Bhār^agav-Rām
kāmān phut^arith dopun tas, ' kar t^h ārām ' 140.

mutārin ganj push^ērin yēli garīban
sōnas-tal garkh sōpānⁱ sōrⁱ brōhman 141.

jamāh sōriy sapānⁱ arkān-i-dōlath
timau kūr^u sārēv^uy rāzas-sūtīn kath 142.

mukarar gav pagāh sub^ahas prabātan
samith yin Rāma-tsandras tāj push^ēran 143.

AYŌDHYĀ KĀṆḌA.

8. IN AYŌDHYĀ. KAIKĒYĪ'S TREACHERY.

- Brēhaspath Sūrē Bōd yēli gōs kindras
tatiy Nārad-rēshiy won^u Rāma-ṣandras 144.
- ‘mahārājā Narāyēn chukh ṣ^ah zāmot^u
‘khabar chēy-nā ṣ^ah chukh kyāh karani āmot^u’ 145.
- dopun tas, ‘rōz khōsh wuñ bōz pānay
‘sapani az rāt-kyut^u kyāh-tāñ wakānay’ 146.
- yihay shēch¹ yēli Yindrāzas-nishin wōṣ^u
ūñ^un tām Sarasōtī sūz^un tamiy rōṣ^u 147.
- dopun tas-kun, ‘ṣ^ah gāṭh Kīkīyē phir man
‘tyuthuy yuth^u Rāma-ṣandras ṭhuni kaḍith wan’ 148.
- tamiy dōha rāza gav Kīkīyē-nish rāth
dopus tami, ‘daph mē mā monguy ṣē kēh zāth 149.
- ‘mangay kēhṣhāh bōh wuñ-kēn tiy gāṭhēm dyun^u’
dopus tām¹ tōra, ‘dyut^umay wuñ gāṭhēm nyun^u’ 150.
- athas-kēth wāṭh hēth kor^unas bandānay
‘ṣ^ah yōdwaī zuv mangakh push^ēray bōh pānay 151.
- ‘chuh kyāh chīzāh mangakh ōsith dimay-nā
‘dapakh yot^u tot^u bōh buth¹-kin¹ sūty yimay-nā 152.
- dapan Kikī sēṭhāh tas ōs^u dilkhāh
dopus tami, ‘Rāma-ṣandrūn^u rājy chum dāh 153.
- ‘kasam chuy-nā khēmōt^u gāṭhi wākh pālun^u
‘mēth^ar rachun^u shēth^ar gāṭhi mūla gālun^u 154.
- ‘Baruth gāṭhi rāza āsun^u Rāma wan-wās’
dapan, Kīkīyē wuch yēdbār kyāh ās 155.
- tithay būzith wasith pēv rāza bar-khākh
korun jānas ta jāmas sōr¹say cākh 156.

- wodun wārāh dopun tas, ' kyāh yih won^utham
' jīgar zōlith shikam kētha nāra bor^utham 157.
- ' tsē ōs^uy Rāma-tsandrūn^u māy wārāh
' koruth lyuth^u kyāh wonuth ath kyāh chuh cārāh 158.
- ' yih kām¹ dop^unay zinday bartāh ts^hh zālun
' mathus amrēth ts^hh bargan mūla gālun 159.
- ' yih kām¹ dop^unay raṭith dis dōn achēn tīr
' mē chum yiy shāph pānas kyāh tsē takhsīr 160.
- ' amā kartam khēmā sōzan yih wan-wās
' maray tas-rost^u bōh wōñ kartam tamyuk^u pās 161.
- ' yih-kēshāh chum tih sōruy gav¹ Baratas
' mē gav akh Rāma-juv chum tiy sēṭhāh bas 162.
- ' wanzānas zuv priñānas wāra-wāray
' jīgar zōl^utham gayēm wōlinj^u pāray 163.
- ' ma kar yīsh^u bōz¹ yith-manz kyāh naphāh chuy
' mē būzuy yuth^u na wōñ biy kāl ti bōziy¹ 164.
- ' ts^hh nay bōzakh,¹ dopus tami, ' pān māray
' nēbar nēray pagāh kath razi khāray¹ 165.

9. RĀMA'S SUBMISSION.

- Baruth Shētruṅn mūtāmāl chih gōmāt¹
gayēkh shēch¹ tim ti āsan yūr¹ āmāt¹ 166.
- tithay kath gayē nēbar sīras nañēr gōs
wadan gav Rāma-juv rāzas paran pyōs 167.
- ' mē dim rukhsath takhtas² bēh ts^hh pānay¹
harani log^u mōkta osh^u zan dāna-dānay 168.
- dapan, rāzan wañānas, ' bēh wanday rath¹
dopus tām¹, ' shāph badalun^u chum na tākath¹ 169.
- grazun^u hyot^u Lākh¹manan kōpyōv ākāsh
dopun rāzas, ' raṭith rājēs karas nāsh¹ 170.

¹ V. l. *dima* for *gav*.² V. l. *palangas* for *takhtas*.

- dopus tām¹ Rāma-ṭsandran, 'bēh shēmīth rōz
'wanay wōpadīsh adyātmuk^u kanau bōz 171.
- 'tīh būzīth Mōg¹ āsiy Shrāwanun^u tāph
'tīh būzīth pōñ lagiy sōruy ṭsaliy pāph 172.
- 'sōrun wan mana-kin¹ wōth wuñ gāṭhav wan
'yēṭshāh gānz^arāv yiy ṭ^ah ṭantsal ma sōpan 173.
- 'ṭṣē yōdwai rāj būgun^u chuy nēbar nēr
'gāṭhakh Lankā wuchith rājata-nishē sēr 174.
- 'wuchun Rāwun karan kyāh sōkh ta ānand
'raṭīth Yēm-rāza thow^umot^u gari karith band 175.
- 'pagāh kus ḍās kari tas mari kahandi-sūty
'suh marihē kōna tas-sūty biyē maran kūty 176.
- 'marun^u māsh^arōw^u yēm¹ tas rōw^u sōruy
'marun^u yēm¹ zōn^u tām¹ zuv rathi khōruy 177.
- 'suh zanmas āv yēm¹ sōr^ay duyī trōv^a
'duyī suy trāvi yēs Nārōn¹ wath hōv^a 178.
- 'duyī trāvūñ^a chēh yiy māyāyē dyun^u nār
'mēth^ar zānun^u shēth^ar trāwun^u ahankār 179.
- 'dōyum^u Yīshōr panun^u bab mōj^a zānun^u
'trēyum^u gōra-shēbd būzīth gōr suh mānun^u 180.
- 'chēh ṭūrīm^a kath yihay ṭhāḍūñ^a satūc^a wath
'yih pūñtsīm^a pān push^arāwun^u Dayēs path ' 181.

10. SĪTĀ DETERMINES TO ACCOMPANY RĀMA.

- ānikh Kīkīyē pūrīth būrza-jāma
parani log^u shēhr sōruy Rāma Rāma 182.
- wadan Sītā gayēs phār'yād lāyan
karith kīsh gayē paraishān sīna wāyan 183.
- dopun tas, 'bēh ṭ^ah chēkh bāgūc^a yēmb^ar-zal '
dopus tami, 'kām¹ bōmbaran kūr^a mē grāgal ' 184.

- dopus tām¹, 'bēh ṣ^h chēkh nōzūkh gul-andām'
dopus tamī, 'kām¹ korum bar-mandiñēs shām' 185.
- dopus tām¹, 'bēh ṣē chēy pampōsh-hish⁰ tan'
dopus tamī, 'cyāni dūrēra nāra zālan' 186.
- dopus tām¹, 'bēh ṣ^h chēkh rambavūñ⁰ ṣōdūsh⁰ zūn'
dopus tamī, 'cyāni dūrēra chum chōkas nūn' 187.
- dopus tām¹, 'bēh ṣ^h chēkh-nā tāza gul-zār'
dopus tamī, 'yēth na mōl kēh tath gulas nār' 188.
- dopus tām¹, 'bēh ṣē chiy atha kōsamāk¹ pan'
dopus tamī, 'cyāni gāthānāy āch¹ mē lōsan' 189.
- dopus tām¹, 'bēh ṣ^h gāth bāgūc⁰ bōmbara lāg'
dopus tamī, 'kyā-zi thow^utham pēth dilas dāg' 190.
- dopus tām¹, 'bēh ṣē Kausalyā rachiy jān'
dopus tamī, 'mūñ⁰ trāvūñ⁰ kar gāthiy jān' 191.
- dopus tām¹, 'gāth ṣ^h rāzas path jigār gāl'
dopus tamī, 'cyāni nērana āsi tas kāl' 192.
- dopus tām¹, 'bēh ṣ^h chēkh-nā māh-i-tābān'
dopus tamī tōra, 'pādan-tal dimay jān' 193.
- dopus tām¹, 'bēh ṣ^h chēkh sārēn achēn gāsh'
dopus tamī, 'tāñ ma kar pananēn siran phāsh' 194.
- dopus tām¹, 'bēh ṣ^h gāth shēch¹ sōz mālyun^u'
dopus tamī, 'wāhy, ṣē zōl^utham tāpa tālyun^u' 195.
- dopus tām¹, 'kar hēkakh ṣōlith saphar zāth'
dopus tamī, 'ṣēy siwā wālsāh gāthēm rāth' 196.
- gōlāban kūr⁰ⁿ yūṣ⁰ ōjiz yēmb^r-zal
khaṭith ṣandrama thow^u tamī tāra-kan-tal 197.
- wanani log^u Rāma-juv Sītāyē-kun, 'bōz
'ma wad bas kar woduth wārāh ṣ^h khōsh rōz 198.
- 'ma wad wōñ wadana-sūty gōy ranga bērang
'ma wad wōñ wadana-sūty shīshēs pēwan sang 199.

- 'ma wad wōñ wadana-sūty chiñ trāñ lōran
'ma wad wōñ wadana-sūty chuh gāsh sōran ' 200.

11. THE DEPARTURE TO THE FOREST.

- wolukh tani būrza trōwukh tāsa-makhmal
pakan gay trēnaway az-rāh-i-jangal 201.
tih yāñ wuch^u shēhrakyau lūkau riwan drāy
wanani lāg^l, 'kyāh-sanā wōñ kati rañan jāy ' 202.
dilas-pēñh dāg hyot^u wōzalyau gulālav
dopukh, 'dūrēr akis sātas na tsālav ' 203.
sapān^l sōriy prazalawān^l gul awārah
phōlan tēli yēli darshun dīn dubārah 204.
pakan yēli gay kōhas-kun aili hēñh rōng
badala gav Zīñh^l-pōshēs Kārtikuk^u kōng 205.
sa Kīkī shina-tshañh Mōñjhūrī gayē tēz
wanas-kun lūj^u lukan zan Pōh^l-panas rēz 206.
toñukh manzila roñukh yēli wan khoñukh pān
khal^ukh path phīr^l sōriy āy nālān 207.
tithay tim gay Dandakh-wan-manz rūñ^ukh jāy
zanam krēchēr ta karmas kēñ na parwāy 208.

12. KAUŚALYĀ'S LAMENT.

- khabar yēli gayē Kusalyāyē suh kot^u gav
wanani lūj^u zār gōbaras-kun, ts^uh kan thav 209.

(Metre, accentual.)

- 'Kusalyāyē-hāñdi gōbarō
'karayō gūra-gūra 210.
'kotū gōham ts^uh mē trōvith
'kasū hēka hāl bōvith
'ās^l kasū mañi-thōvith
'karayō gūra-gūra 211.
'lagayō pot^u-tsāyē
'hiy kūr^uthas bōñ zāyē
'nāras wōñh bōñ lāyē
'karayō gūra-gūra 212.

- 'mē dapyōv Rāma rāja
 'khōsh gōy na ōra-māji
 'ādanāki sīra-bāji
 'karayō gūra-gūra 213.
- 'tē pūr¹tham būrza-jāma
 'bōh tshāḍath gāma-gāma
 'parayō Rāma Rāma
 'karayō gūra-gūra 214.
- 'mē kamū shāph ōsiy
 'tim kōna kaīsi kōsiy
 't^h gōham wan-wōsiy
 'karayō gūra-gūra 215.
- 'lōli-manz lalanāwath
 'jīgaras-manz bōh sāwath
 'wuñē ti nō kaīsi hāwath
 karayō gūra-gūra 216.
- 'nērayō shāma-laṭi
 'mār myōn^u chuy tē maṭi
 'gāshēra lāla-traṭi
 'karayō gūra-gūra 217.
- 'dūrēr nō bōh tēlay
 'kasū kūr^uthas hawālay
 'lōj^uthas mōha-zālay
 'karayō gūra-gūra 218.
- 'achēn-hond^u gāsh kot^u gōm
 'sirī-prakāsh kot^u gōm
 'kēh chēm-na āsh kot^u gōm
 'karayō gūra-gūra ' 219.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - -.)

- wadani log^u rāza yāñ ahwāl būzun
 wanani log^u zōr¹ pananis Yīshōras-kun 220.
- wodun wārāh ta jāman kárin pāray
 wanani log^u, 'kyāh-sanā kati gay awāray ' 221.

- Wasishṭhan yith wonus, ' kyāh chukh ts^h sāday
' yih wuch Dayē-kār ath yiy ōs^u wāday 222.
- ' gōbur zanmas tsē-nish āmot^u Narāyēn
' warⁿ chuy Shēshēnāguk^u pāna Lākh^lman 223.
- ' Baruth Shētruṅn gōmāt^l shēnkha-tsakras
' chēh Sītā pāna āmūts^u būm zanmas 224.
- ' Kashēph chukh pāna, Aditī chēy Kusalyā
' barun^u chuy dēn karun^u chuy zanma-tyāgāh 225.
- ' kor^uwa taph wārayāh aḡ^anas hum^uwa pān
' wadān ōs^u Aditī tōṭhyōs Nārān 226.
- ' yun^u ōsus pāna tām^l autār dōrun
' karith khēy rākhēsan Rāwun chuh mārūn^u 227.
- ' taway bāpath suh sampon^u pāna wan-wās
' hīta Sītāyē-handi Lankāyē kari ḡās ' 228.
- tithay rāzas sapon^u darham ta barham
wadan wārāh ta sampon^u ḡash tas kam 229.

14. THE STORY OF ŚRĀVAṆA.

- dapan dōha aki path-kun wan gamot^u ōs^u
tatiy bōna pāpa-dashi-sūty atha-shēr gōs 230.
- pakan az-dūri tām^l bōna ḡīth^u tsāyāh
ḡumān tas yiy sapon^u kūh-kyāh balāyāh 231.
- tulun tarkash dyutun tas tīr dōrith
tsnunun tām^l bē-khabar rēsh^l-zāda mōrith 232.
- wuchun rēsh^l-bālukhāh akh pōñ^u sāran
tamis tamī tīra-sūty zakhmī ḡayēs tan 233.
- wadan won^unas, ' wanum wōñ kyāh karan tim
' panun^u bab mōj^u nābīnā gamāt^l chim 234.
- ' ts^h gash tāñ pāna zan bōy gōs dikh trēsh
' tīman ada bāv tas kyāh āv darpēsh ' 235.

tithay gav rāza pānas-nishē ti nirāsh	
timan-nishē trēsh hēth gav zan panun ^u gāsh	236.
lāgis tim shāna sārani, 'tsīr ¹ kētha ākh'	
badal zōnukh ta jigaras samponukh cākh	237.
pryutshukh tas, 'chukh ts ^h kus ās ¹ kyāh chih dēshan	
'achēn-hond ^u gāsh asē kot ^u gav pozuy wan'	238.
wanun ^u yāmath timan hyot ^u tām ¹ panun ^u pāph	
wasith pēy dōnaway tas yiy dyutukh shāph	239.
'"gōbāra gōbāray"' karan yot ^u -tām galiy pān	
'tasond ^u darshun wuchun rūz ¹ nay tsē armān'	240.
tithis rāzas badal sampon ^u na tyuth ^u shāph	
ts ^h kar vētsār wōñ wātyā karon ^u pāph	241
wanani log ^u nāla trāwan bāka lāyān	
'jigaras dādi-sastis zan shrāka lāyān	242.

15. DAŚARATHA'S LAMENT.

(Metre Irregular. Based on *Ramal*, - ∪ - - × 4.)

'wandayō mañē bōh pādan	
'shāḍathō Rāmarādan	243.
'Vētsār-nōg ¹ wati lāray	
Nūnarāk ¹ nāla prāray	244.
'Krēkanadiyē-kun dimay kan	
'shāḍathō Rāmarādan	245.
'wandayō mañē bōh pādan	
'shāḍathō Rāmarādan	246.
'achēn-hāndi gāshē myānē	
'khōsh-yiwawāni nundabānē	
'kōl ¹ rōv ^u mē hiyē-tan	
'shāḍathō Rāmarādan	247.
'kashē tīr lōy ^u tham mē	
'lāsh ¹ chēm nari-nērē	
'Ashiphēr ¹ zan mē harēm tan	
'shāḍathō Rāmarādan	248.

‘ Mahōlishi-kun yimayō
 ‘ Haramōkha wān¹ dimayō
 ‘ Hamsadwār gaṭhith raṭay wan
 ‘ ṭhāḍathō Rāmarādan 249.

‘ ṭ^ah rūd^uham kath shāyē
 ‘ Kōlasara¹ wōṭh bōh lāyē
 ‘ Gangabāl¹ yun^u chuh ādan
 ‘ ṭhāḍathō Rāmarādan 250.

‘ wandayō mañē bōh pādan
 ‘ ṭhāḍathō Rāmarādan ’ 251.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

wanani log^u rāza yāñ ahwāl būzun
 karani log^u zōr¹ pananis Yīshōras-kun 252.

wodun wārāh ta jāman kārīn pāray
 wanani log^u, ‘ kyāh-sanā kati gōs awāray 253.

wanani log^u rāza yāñ ahwāl būzun
 karani log^u zōr¹ pananis Yīshōras-kun 254.

wanani log^u, ‘ Darmarāzan karma yiy lyūkh^u’
 gayēs say hān² Kusalyāyē-nish nyūkh 255.

dopus tami tōra, ‘ kūr^utham kyāh ṭē nīkī
 ‘ yih kēh ōsuy tih push²rōwuth ṭē Kīkī ’ 256.

‘ achēn-hond^u gāsh ōsum Rāma-autār
 ‘ kaḍith ṭhun^utham ta kyāh wol^utham zinday nār ’ 257.

wodun tas-kun, ‘ ṭ^ah wantam chum patyum^u sāth
 ‘ tyuthuy buth^u khoṭ^unam yuth^u bōh dēshēn na zāth ’ 258.

parani log^u ‘ Rāma Rāma ’ sub^aha tā shām
 wodun rātas sūrē khot^u lobu na ārām 259.

sapon^u bē-hōsh takht-ō-tāj trōwun
 wuḍith gav pōpiyēn nidarshēn hōwun 260.

wadan wārāh zī samsārāh riwān ōs^u
 ḍapan, Kīkīyē dil bōnā khōshhēy bōs^u 261.

¹ V.I. *Brahmasara*.

² V.I. *gayēs hiy hāyē Ku’*.

16. THE RETURN OF BHARATA.

Baruth Shētruḡṇ mātāmāl chih gōmāt ¹ gayēkh shēch ¹ tim ti āsan yūr ¹ āmāt ¹	262.
Baruth Shētruḡṇ mālini manganōwun jīgar mutsarith timan ahwāl bōwun	263.
wodun Baratan sēthāh ōsus na cāray 'marith gav mōl ^u kati mēlēṃ dubāray '	264.
dapan, tām ¹ mājē-pēth wārāh nañer won ^u kabīlay-khōta tas zyādā tatiy won ^u	265.
karēn dēwānagiye sīnas dyutun cākh sēthāh Kikīyē-pēth sampon ^u gazabnākh	266.
wodun wārāh ta Kusalyāyē-nish tsāv wadan won ^u nas, 'yih kām ¹ tsun ^u mōsaman wāv	267.
'wanum poz ^u kyāh sapon ^u na-ta wuñ khēmay vēh ' dopus tami, 'tāṭhi gōbarō brōṭha-kani bēh '	268.
dōnawān ¹ kala hēth tami lalanōvin jīgar mutsarith timan sūrākh hōvin	269.
wanun ^u hyot ^u nakh, 'lasiv tōh ¹ ōs ¹ nawa āy 'mē chēm tas Rāma-tsandrani nish tuhünz ^u māy	270.
'wuchiv wōñ kyāh tithis rāzas banith āv 'dyutun zuv zēvi-pēth hēth gōbara-sond ^u nāv	271.
'khabar chyā Rāma-tsandran būz ^u yā nay 'Dandakh-wan-manz chuh tām ¹ roṭ ^u mot ^u makānay '	272.

17. BHARATA FOLLOWS RĀMA. THE INTERVIEW.

(Metre, Accentual.)

achiv lāg ¹ rath haranē Rāma Rāma lāg ¹ paranē	273.
shēra-pēth tāj trōwukh tani jāma mutsarōwukh Baruth rāza manganōwukh Rāma Rāma lāg ¹ paranē	274.

- 'shāpas kēh na yēlāj
 'Baratō shēri dyuv tāj
 'mōl^u gashith mōj^u kariy rāj '
 Rāma Rāma lāg^l paranē 275.
- samith āv sōr^u kabīlay
 wañāhas zār ta villay
 'kālas kēh na hīlay '
 Rāma Rāma lāg^l paranē 276.
- Kīkī lūj^u wadanē
 buthis lūj^u rab ladanē
 'brōth kyāh gav mē manē '
 Rāma Rāma lāg^l paranē 277.
- Sumitrā lūj^u wadanē
 zōra lūj^u nāla dinē
 'bōd phēri yiy sapanē '
 Rāma Rāma lāg^l paranē 278.
- Kusalyā āyē nālan
 'sōmbul korun dōn gulālan '
 dopun, 'tan nāra zālan '
 Rāma Rāma lāg^l paranē 279.
- Kusalyāyē dop^u timan dōn
 'hyor^u khotū kīna woth^u bōn '
 Sumitrāyē dop^u yih, 'phūr^u sōn '
 Rāma Rāma lāg^l paranē 280.
- shōr gav āsmānas
 būmi-kamph wōth^u jahānas
 rāza khot^u pēth vimānas
 Rāma Rāma lāg^l paranē 281.
- tsasith āv sōr^u ālam
 Kīkiyē-pēth korukh zam
 kālas kyāh tamyuk^u gam
 Rāma Rāma lāg^l paranē 282.
- Shēturgun cākh dith drāv
 bōzana kēh na tas āv
 wadan, 'pēv mōsaman wāv '
 Rāma Rāma lāg^l paranē 283.

- Barath-rāza drāv lāran
 achiv-kínⁱ rath chuh hāran
 Dandakh-wan wōt^u tsāran
 Rāma Rāma lágⁱ paranē 284.
- wuchun yēli sūrē-rūpas
 grahana-sūty gōt^u zan tas
 kōthēn-tān woth^umot^u mas
 Rāma Rāma lágⁱ paranē 285
- wuchun yēli mālⁱshē-khānay
 horun osh^u dāna-dānay
 pyēmātⁱ zan ās^amānay
 Rāma Rāma lágⁱ paranē 286.
- Baratan yēli suh vih dyūth^u
 wasith pēv yān pathar byūth^u
 dyutun pādan tamis myūth^u
 Rāma Rāma lágⁱ paranē 287.
- dopus tāmⁱ Rāma-zīwan
 'Barata kyāzi chukh ts^h riwan
 'kot^u chukh ts^h yōr yiwan '
 Rāma Rāma lágⁱ paranē 288.
- 'baban mājē kor^u mē bēdād
 'wuchum kyāh chuh yih rōdād
 'moth^usakh kina wuñē chusakh yād '
 Rāma Rāma lágⁱ paranē 289.
- Baratan hāl won^unas
 wasith pēv zāph on^unas
 dopun, 'kāmⁱ korus bē-kas '
 Rāma Rāma lágⁱ paranē 290.
- 'dōkh dōdⁱ sakth tsōlin
 'pazanákⁱ wākh pōlin
 'dōh yēli nakha wōlin '
 Rāma Rāma lágⁱ paranē 291.
- babas-pēth nāla trōw^un
 dōdⁱlad mandachōwun
 bōyis tih hāl bōwun
 Rāma Rāma lágⁱ paranē 292.

- ' kus hēki vyād kōsith
 ' yih ôsum suh zinda ôsith
 ' bōh nō wōñ tōr hēkay yith '
 Rāma Rāma lāgⁱ paranē 293.
- ' Baratō gatsh ts^ah nagar-kun
 ' Kusalyā yūrⁱ sōzun
 mē nō wōñ tōr chuy yun^u '
 Rāma Rāma lāgⁱ paranē 294.
- gaṭa yēli sūr^u phōl^u gāsh
 sūrēn ti trōw^u prakāsh
 Baratas sūr^u yinūc^u āsh
 Rāma Rāma lāgⁱ paranē 295.
- achiv lāgⁱ rath haranē
 Rāma Rāma lāgⁱ paranē 296.

18. RĀMA CONSOLES KAIKĒYĪ AND BHARATA, AND MAKES OVER HIS SANDALS TO THE LATTER. RĀMA PERFORMS DAŚARATHA'S FUNERAL RITES.

(Metre, *Hazaj*, ∪ - - - ∪ - - - , ∪ - - .)

- gayēs Kīkī Baruth hēth wānⁱnas zār
 ' ts^ah bakhcūm chēs gamūt^u pāpan giriphtār 297.
- ' khabar kēh chēm na tati bōzana na kēh ām
 ' sapon^u dil sōkhita bāzāh pōkhita gōm khām 298.
- ' di^uts^um pānay barith gardan ba-shēmshēr
 ' dopus pānay zuwas pananis, " nēbar nēr " 299.
- ' dapan chēs wōñ, " zamīnas-tal gūth^um jāy "
 ' chēsay pālūñ^u ts^ah kēshāh karta wōpāy ' 300.
- asan won^unas, ' ts^ah gatsh chēkh myōñ^u mātā
 ' kunuy lyukh^u kyāh ts^ah Kīkī kyāh Kusalyā 301.
- ' ts^ah kēh dōkh bārⁱzi na yimi tsalana myānē
 ' Dayēn lyūkh^umot^u mē ôsum karma-lānē 302.
- ' ts^ah yot^u-tāñ zinda chēkh tot^u-tāñ mē chēm māy
 ' marith ōsⁱnay tsē Waikunṭhas-andar jāy ' 303.

18. RĀMA PERFORMS DAŚARATHA'S FUNERAL RITES. 304-311

tasūnz ^u lilā sēṭhāh yēli pāna būz ^u n	
sapon ^u khōsh khōsh karith phīrith sa sūz ^u n	304.
dilāsāh dith Baruth sūzun ba-khānay	
athas-kēth khrāv hēth sampon ^u rawānay	305.
kūr ^u n yūṭ ^u kāl tāmāth khrāv rājē	
rachēn zan zuv panun ^u tām ⁱ ōra-mājē	306.
dapan, yēli Rāma-juv āwāra sampon ^u	
wanani log ^u grāwa sārēy Lākh ⁱ manas-kun	307.
prakh ^o ṭ ^u tās ⁱ rāza shrādaki dōha yiwān ōs ^u	
purōhith hēth tamis āpyā diwān ōs ^u	308.
dōhāh akh sōponus dyut ^u nas na darshun	
khūṭ ^u s tsakh Darmarāzas kahari sampon ^u	309.
yōdas gav tīr dith Takhakas hyotun jān	
kūr ^u n tati Darmarāzūñ ^u kōm ^u āsān	310.
tamiy dōha pitrulūkuk ^u sōṭh ^u gandith āv	
pitar ḍishith kriyā-karmūc ^u thūv ^u n nāv	311.

ARANYA KAND.

19. THE MEETINGS WITH AHALYĀ, AGASTYA, AND JAṬĀYŪ. THE EPISODE OF THE CROW.

Ahalyā shāpa-nishē yōsa mōkalōv ⁰ n punim ⁰ -tsandrama hish ⁰ Sītāyē hōv ⁰ n	312.
Agasty dyūṭhun tamis-nish byūṭh ^a yūts ⁰ kāl pryutshun tas tām ¹ wonus sōruy panun ⁰ hāl	313.
wuchun tāth ¹ parbatas-pēṭh jānawārāh dopun Lākh ¹ man-juwas, 'ath kyāh chuh cārāh '	314.
tulun tarkash dopun, 'tas yāñ dimas tīr ' tatiy tas jānawāras wāsanā phīr ^a	315.
ba-zōrī pāna pādan-pēṭh paran pyōs dapan, suy jānawar yāgar-pachin ōs ^u	316.
Jaṭāyū nāv ōsus khōsh tīman āv hyotukh pānas-sūtin kor ^u has sēṭhāh bāv	317.
pakan gay tāñ lobukh akh r ⁰ t ^u makānāh bahārā tāza dīlkash bōs ^a tānāh	318.
bihiṭh Sītā ba-gulshēn paida gav kāv pakan lāb ¹ lāb ¹ tamis Sītāyē-nish āv	319.
dyutus tām ¹ Rāma-tsandran darbi-hond ⁰ kān korun sōr ¹ ṣay jahānas hāl-i-hairān	320.

20. THE REPULSE OF ŚŪRPAṆAKHĪ.

Danḍakh-wan-manz rūṭ ⁰ kh ōkh ⁰ r ⁰ bēhan-jāy dōhāh akh rōṭasāh lāran totuy āy	321.
wuchun yēli Rāma Lakh ¹ man biyē sa Sītā wasith pēyē shēra-kin ¹ trōv ⁰ n tsētanā	322.
karith r ⁰ t ^u vīsh wuchith Sītāyē roṭ ⁰ gam dopun, 'maṭ ⁰ rith nimas bartā dimas bram '	323.
dopus tām ¹ Rāma-tsandran, 'rach panun ⁰ dil 'dōyum ⁰ nēth ⁰ r karun ⁰ asē-nish chuh mushkil	324.

- 'na-tay gaṭṭh Lākh¹manas ahwāl bāwus
 'tagiy yuth^u tyuth^u panun^u lōcēr ṭ^h hāwus 325.
 'wariy yōdwai ṭē Lākh¹man tas chuh āsān
 'dapiy yōdwai ṭē yēch ada rach panun^u pān¹ 326.
 tih būzith Lākh¹manan kor^u tas namaskār
 dopun bōyis, 'amis kar yiyi mē-sūty wār 327.
 'ṭ^h chukh rāzā pariy yōdwai warahan
 'akhāh chēyēy sa trōvith byākh karahan¹ 328.
 tyuthuy būzith sa rōṭas āyē dar-jōsh
 dopun Lākh¹man-juwas, 'chukh-nā karan hōsh 329.
 'ma phir gārdan dapan chuy zyuṭh^u barādar
 'ṭē yōdwai bēkha-dōlath chēy mē-sūty kar 330.
 'pari chēs kēh na r^y rōṭas na chēs pūnz^u
 'ganīmāth zānta ōy ṭē dāri-kin¹ ūnz^u 331.
 wōdañē wōṭh^u yāñ hētīn vih-hih¹ hāwān¹
 ṭasani lāg¹ tim asani lāg¹ bōy¹-bārān¹ 332.
 wanani lūj^u Shūrpaṇakh, 'yith kyāh chuh cāray
 'bōh zōj^unas Rāma-ṭandran lōla-nāray¹ 333.
 dopun, 'yot^u-tāñ na Sītā wōñ bōh māran
 'sa mōrith āsanam yim pata mē lāran¹
 'tih chwā poz^u yim kathan myāñēn thawān kan¹ 334.
 korun vēkṭsār tiy wuch^u yēli Lākh¹manan
 tatiy ṭūṭ^unas nast ti dyut^unas cākh jāman 335.

21. ŚURPAṆAKHĀ COMPLAINS TO RĀVAṆA.

- dapan, bōna ōs^u tas zyuṭh^u bōy^u Rāwun
 ṭalith gayē tas hyotun ahwāl bāwun 336.
 wonun wati Khar-dēwas lāran yōdas āv
 wuchun buth^u Rāma-ṭandrun^u zan na zāyāv 337.
 wanani lūj^u Shūrpaṇakh tas Rāwanas yiy
 'mē nay phār¹yād bōzakh pāph myōn¹ chiy 338.
 'shōngith ōs^u manōshyāh gāl dinē ām
 'ṭalith āyēs mē dop^u, "lagi Rāwanas pām" 339.

¹ This line is omitted in most MSS., but is necessary for the sense.

- 'Kharas bōwum suh tām¹ pōwum ba-yēkh-tīr
 'lūj⁰s kamī zāla wōñ kas bāwa yih sīr 340.
 'wanan chis nāwa sōriy Rāma-autār
 'wanas-manz yīth karān asōran chuh samhār 341.
 'mahā-sōndarāh wanay kyāh tas chēh rūpīth
 'sōrga-lūkas-andar Yindran na mā dīth⁰ ' 342.
 22. RĀVAṆA AND MĀRĪCA.
 tih būzith Rāwanas sōpon⁰ badal-rang
 khanani log⁰ gang gayēs tath-manz panūñ⁰ zang 343.
 wōthith ākōsh¹ gav tshōḍun suh Mōrinj
 khēmōt¹ yēm¹ Rāma-tsandrun⁰ tīr-i-hōrinj⁰ 344.
 wuchun tām¹ ōs⁰ hyot⁰mot⁰ jēnda bar-tan
 tih dīshith Rāwanas dūz⁰ nāra han-han 345.
 wanani log⁰ tas, 'mē wantam kyāh gayōy¹ hāl
 'shikast āyōy² tšē kamī āphūt⁰ woluy nāl 346.
 'buḍith kyāh gōy⁰ kyāh yuth⁰ zanm prōwuth
 'tšē kēh ōsuy na Rāwun mandachōwuth ' 347.
 dapus tām¹, 'Rāma-tsandrun⁰ tīr yēna ām
 'tatiy-pēṭha lūb prath-cīzūk⁰ manas drām ' 348.
 dopus tām¹ Rāwanan, 'wōñ kyāh chuh tadbīr
 'korus bō-ti Rāma-tsandran sakth dilgīr 349.
 'korun yōd wārayāh Khar-dēv mōrun
 'rūt⁰n tām¹ Shūrpanakh tas sīna sōrun 350.
 'dōyim⁰ sōndarāh chēh tamisay bāgi āmūt⁰
 'khabar chyā pōpiyēs kas āsi zāmūt⁰ 351.
 'tithis vōrōgiyēs dīt⁰ tīth⁰ parī kām¹
 'gandīth kūñ⁰ kōli tawa-nish kōna tshuñ⁰ tām¹ 352.
 'sarv-i-kad khōsh-yivūñ⁰ bāgūc⁰ yēmb⁰r-zal
 'kanau būz⁰m amā chēm zan achēn-tal 353.
 ba-jinsan tan wanani yitha chēy achē-pōsh
 'kandēn-pēṭh jāy shūbyā tas t⁰h kar hōsh 354.

¹ V.l. *gōwuy*.² V.l. *ōwuy*.

- ‘ chih kōsam-pōsh-hih¹ tām¹-sānd¹ atha-khōr
 ‘ chih tim trëy zān¹ t^ah gānz^arāwukh chih mā tsōr ’ 355.
- dopus tām¹ tōra phīrith, ‘chuy-na mōlum
 ‘ mē chum mōlūm tēli yēli ōs^u mōsum 356.
- ‘ gīndan dyut^unam tyuthuy tīrāh chēh kyāh kath
 ‘ achiv wuch wuñē zakhman chum pakan rath ’ 357.
- zakh^am hōwun pāth^aras-pēth pān trōwun
 wodun wārāh tamis ahwāl bōwun 358.
- ‘ suh āmot^u āsi wuñ-kēn dar-jawōnī
 ‘ pazyā barbād diñ^u yiñ^u zīndagōnī ’ 359.
- dopus tām¹ Rāwanan phīrith zi, ‘tadbīr
 ‘ tagiyēy kēh ma kar yith kāmē takhsīr 360.
- ‘ t^ah chukh gamkhār zi kartam cāra-sōzī
 ‘ yitam sūtin yiman wuñ hēth ba-bōzī 361.
- ‘ tē chuy maṭi Rāma-tsandras viñ suh hāwun^u
 ‘ yiyiy lāran tyuthuy gāshi tambalāwun^u ’ 362.
- dopus tām¹, ‘tati yōdwai sās Rāwan
 ‘ jamā yin kar zi nin Sītā yēti Lākh¹man 363.
- ‘ tshoruy nāwāh panun^u mā mandachāwakh
 ‘ pozuy won^umay t^ah rājuth rāwarāwakh ’ 364.
- dopus tām¹ tōra, ‘wuñ mārath ba-shēmshēr
 ‘ t^akān pakh chus bōh gōmot^u rājē-nish sēr ’ 365.
- wanani Mōrinj log^u, ‘yōdwai yih mārēm
 ‘ narukh būgun^u dinam rākhēs-prakrēth chēm 366.
- ‘ mē yōdwai Rāma-juv mārēm diyēm kān
 ‘ paran gāsha “Rāma Rāma” athi yiyēm jān ’ 367.
- tih būzith Rāma-nāv mana-kin¹ gayēs rāy
 dopun, ‘dēwa Vishnu-bawanas-manz diyēm jāy ’ 368.

- pakan gay war^an badalōvith Danḍakh-wan
 wuch^ukh Sītā bihith ḍiñ^ukh ba-gulshēn 369.

- nazar trōv^un wuchun tamī jānawārāh
tilāvūc^u tan ba-gardan mōkta-hārāh 370.
- dopun tas Rāma-ṣandras-kun, 'ṭ^akan nēr
'khanjara yā tīra mārūn yā ba-shēmshēr' 371.
- tamis ḍishith sapūñ^u kaitsāh sa bētāb
sapūñ^u yitha nāra-sūtin khām sīmāb 372.
- dapyōv tāmⁱ Rāma-ṣandran Lākhⁱmanas-kun,
'chuh Rākhyos^u jānawar kūh kyāh chuh ḍeshun^u 373.
- ṭ^ah bēh yiti rōchⁱ Sītā chēy hawālay
'bōh yot^u-tāmāth amis nith pōst wālay' 374.
- ṭolus Mōrinj tas-pata gav suh lāran
kaḍith gari nyūn lōgun kōha-sāran 375.
- ba-tundī tīr lōyith sakth pōwun
maran-vizi rākhēsan bōna nāla trōv^un 376.
- tamiy kraki-sūty rākhēsan gūj^u zi bunⁱyād
dyutun yēli rākhēsan 'Lākhⁱmana' karith nād 377.
- tyuthuy būzith sa Sītā lūj^u wadanē
horun osh^u nār gōṇḍ^unas hiyē-tanē 378.
- dopun tas Lākhⁱmanas-kun, 'gāt^h ṭ^ah lārān
'kariv kath bōy^u-hyuh^u bōy^u chuy ṭhādān' 379.
- dopus Lākhⁱman-juwan, 'bēh, chēkh ṭ^ah mōsum
'ṭē kar chuy rākhēsan-hond^u vīh mōlum 380.
- 'dōyum^u kar Rāma-juv diyi yūt^u phārⁱyād
'trēyum^u kar kaīsi-hond^u tati jāy-ē-yimdād 381.
- 'chuh ṭūryum^u rōz bēgam kyāh chuh talwās
'zi ṭhun^unas pōst wōlith yūrⁱ hēth ās' 382.
- dopus tamī tōra, 'kath gānz^arāv mushkil
'mē zōnum chuy khayāl-i-khām dar-dil 383.
- 'gōḍañ yim ōra-bāyēn-hāndⁱ chih atwār
'dōyum^u āsiy mē ḍishith dil giriphtār 384.
- 'trēyum^u trāwun^u ṭē bōy^u lāsⁱnay Shētrurgun
'yih ṭūryum^u cāra kyāh ōsuy suh dushman 385.

- 'apoz^u chuy yuth^u na ami rāyē wāra rāwakh
 'suh trōvith nāv tām^l-sond^u mandachāwakh 386.
- 'bōh māray pān vēh khēmay tsaliy zāg '
 tih būzith Lākh^lmanan pēth hyot^u dilas dāg 387.
- tsatith jāmay wadan tsāv jangalan-kun
 sapon^u paidā suh Rāwun jūg^l lôgun 388.
- angan basmāh malith āgan-andar tsāv
 athas-kēth āsa hēth ōhī karān āv 389.
- alakh-krakh lōy^unas lāran nēbar drāy
 dapyōnas, 'dān dim Rāmas lagiy āy ' 390.
- dopus tami, 'gōm wan gūnq^unam dilas rēh '
 dopus tām^l, 'wōth t^ukān Lankāyē-pēth bēh ' 391.
- dopus tami, 'Rāma-tsandrun^u buth^u wuchuth nā '
 dopus tām^l, 'khōsh gashakh dīshith ts^uh Lankā ' 392.
- dopus tami, 'gash ts^uh tath Lankāyē dis nār '
 tih būzith Rāwanan tas hōw^u vēkhsār 393.
- 'ts^uh chēkh-nā parzanāwān āy^l gul-andām
 'gōsōn^u trāwun^u mē Rāwun chim dapan nām 394.
- 'dayā kar wōn mē-pēth trāwun^u yih sannyās
 'thaway sīwā karani hūras shurāh sās ' 395.
- yih kath būzith tamis Sītāyē gav gash
 wanan, zan Rāwanas thōwukh karith khash 396.
- gōlābas sōsanuk^u hyuh^u rang tatiy gav
 halab-ōyīna-hyuh^u man tas kañē-pēth pēv 397.
- chapith Yindrāza gav hēth amrētūc^u trēsh
 Garuḍa-sandi bīma sarpau darbi dyut^u phēsh 398.
- tsōdūsh^u tsandrama Kītan kor^u awāray
 wasith ākāshē pēy sōriy sitāray 399.
- taway tsandrama Kītan roṭ^u punim^u dōh
 wuchun yēli sūrē woth^umot^u az-sar-ē-kōh 400.
- na-tay bōna dyūth^u sūrēn 'yiy gashēm jān '
 dyutun tsandrama mōkalōwun panun^u pān 401.

wūṭṣ⁰s yēli kāla-gaṭa nētran añuw^u pyōs
tuj⁰n kēshau raṭith ākōsh¹ hēth gōs 402.

ṭalan gav tyūt^u wāwas wath kūr⁰n tang
wanan, ākāsh sampon^u sōsanuk^u rang 403.

tithay wōṭh^u shōr wanakēn jānawāran
samith tim āy sōriy pān māran 404.

24. THE BATTLE WITH JAṬĀYU. RĀVANA BRINGS SĪTĀ TO THE GARDEN IN
LANKĀ.

khabar būzith Jaṭāyū gav khabardār
kaphas phuṭ⁰run ta lāran gav ba-yēkh-bār 405.

punim⁰ ṭandras wuchun yēli hēth gaṭshan Kīth
dopus tām¹, 'ōy mrath pāpuk^u gowuy hīth ' 406.

dīṭ⁰n krakh tas, 'wōṭhuy kyāh yuth^u andakār
'kawau-bāpath garas pananis dyututh nār 407.

'kūr⁰th āwāra kami-bāpath parī-zāth
'rumāh kar sab⁰r labanāwath mukāphāth ' 408.

kamī kēh kūr⁰ na tām¹ tati zōr hōvin
parau-sūtin paṭh⁰r-pēṭh wātanōvin 409.

ṭaṭān ṭsukh raṭān ṭsukh panjan-tal
kalan dahan narēn wuhan kunuy ṭhal 410.

kūḍ⁰n shēmshēr ṭūri lōy⁰n sa tas-kun
ṭaṭin tas par sēṭhāh lācār suh sampon^u 411.

ūñ⁰n saktī tamis Sītāyē won^u hāl
'amis jānāwaras kētha-pōṭh¹ chus Kāl ' 412.

dopus tami, 'rath mathith pal dis ṭ⁰h dōrith
'yih pal ṭhuni nēngalith zāniy na lōrith 413.

'patav yēli Rāma-ṭandras bāvi ahwāl
'wanith wōbarāvi ada buth^u hōv¹nas Kāl ' 414.

diwān ṭsus barith pal nēngalān ṭs^u
gōbith yēli pēv suh tas ākōsh¹ hēth gōs 415.

niyēn yēli shēhr-i-Lankā wātanōv⁰n
khaṭith ṭōñ⁰n raṭith dar-bāg sa thōv⁰n 416.

dyutun phār¹yād tēli yēli sakth tyuth^u ās
tuj⁰n gāshēs gaṭa ākāshēs buñul^u ās 417.

wanani lūj^u, 'sūrē gōtsara kath garas gōm
'karith zīwas ti zanmas wakri chum Bhōm' 418.

Shēnaishcar Mīni ashtum^u jāyē tas byūṭh^u
kaḍun^u sankath tamis chuy dēn borun^u krūṭh^u' 419.

tamis Sītāyē yēli wulkā dashā āyēs
sapūñ^u āwāra tsūr^uy lōn^l-nyāyēs 420.

Shōkhur tas lōn^l-tsakruk^u khōw^hr^l-kin^l byūṭh^u
gathith pardish tami krēchēr sēṭhāh ḍyūṭh^u 421.

dapan, yēli Rāwanan gil rūṭ^u sa zālay
ūñ^un Mandōdarī kūr^unas hawālay 422.

dopun tas-kun, 'rachūñ^u tsēy shēn rētan chēy
'karus sīwā ts^hh yot^u-tāmāth gathēs lay' 423.

yih ōs^uy say tamis-nishē ōs^u zāmūts^u
wañāhas, 'Rāwanas mārani āmūts^u 424.

'lasiyēy yih vēwāh karith sōpani wan-wās
'lasiyēy tōra yith Lankāyē kari ḍās' 425.

tih būzith tami zalas manz-bāg trōv^un
lūb^un yēli biyē dubāray parzanōv^un 426.

pryutshun ada tas, 'ts^hh kām^l dōda-dām cyōv^ukh
'rūch^ukh kām^l zuv dyutuy yēli māji trōv^ukh' 427.

dopus tami, 'chēs Zanākh-rāzas bōh zāmūts^u
'chuh pozuy chēs bōh yīpis-sūty āmūts^u' 428.

dopukh yēli sīr sōruy pānawōñī
karani lūj^u ada wuch^l wuch^l lēla ta wōñī 429.

wadan Mandōdarī, 'wōlinjē chōkh chum
'wanun chuy byon^u wanun^u lāyēkh mē kar chum.' 430.

pagāh yēli sūrē khot^u tas zūn pēyē yād
athas-kēth hēth wōdañē wōṭh^u tēga phōlād 431.

garaz yēli Rāma-juv^l Lākh^lman yīwan ḍyūṭh^u
dopun, 'kyāh-tāñ sapon^u', ḍokh^u dith pathar byūṭh^u 432.

- wuchani log^u dūri tāmⁱ Mōrinj gōlun
sēṭhāh sakhtī karith tas pōst wōlun 433.
- tulān aki tarapha yāñ ōsus ba-khanjar
gāṭshan biyē tarapha tas ōsus barābar 434.
- dopus tāmⁱ rākhēsan, 'okuy karum phand
'zaminas-sūty kijēv-sūtin karum band ' 435.
- dyutun tas shāph, 'gāṭh guhⁱ-ryūnz^u sōpan
'wonuth suli kōna', tāmath wōt^u Lākhⁱman 436.
- dapan, Lākhⁱman-juwan yēli hāl bōwun
dapan chus, 'phal yēch āwāra sōpon^u' 437.
- pakan gay gul riwan dīṭhikh diwan nād
grahon^u gav tsandramas hēth dād-i-bēdād 438.
- wadan gay wānⁱ diwan kōhan ta bālan
prishan gārān gay sub^uhakēn^uy sitāran 439.
- pakan nētrau chakan rath pān māran
sa gōmūts^u dāg thōvith dōn gulālan 440.
- wuchukh dīyūṭhukh Jaṭāyū sakth gamnākh
pēmōt^u bar-khāk-i-gam jāman kārīkh cākh 441.
- wūñ^un shēchⁱ Rāwanūñ^u sōr^uy timan-kun
wanith wōborun zan^um tas mōkth sōpon^u 442.
- dyutukh tas dāh maṭshan-pēṭh mōkth sōpon^u
pakan gay bōyⁱ-bārānⁱ tim kōhan-kun 443.

KIṢKINDHYA KAṆḌA.

26. THE MEETING WITH HANUMAT AND SUGRĪVA. THE DEATH OF BĀLI.

- karith gay cākh jāman khākh bar-sar
wuchukh tathiy kōhas-pēṭh ōs¹ wādar 444.
- timau yēli wuch¹ tulukh yūṭ^u nāla phār¹yād
dopukh, 'yim ḍēv chyā kina ādamī-zād 445.
- 'kamānāh hēth nakhas-pēṭh yim chih lārān
'yiman kyāh rōw^umot^u yim kyāh chih ṭhādān ' 446.
- Hanūmānan dopukh, 'kas kyāh chuh mōlum
'chih sāhēbzāda jōrāh lūk¹ mōsum 447.
- 'bōh chus zānan chih yim bārān¹ balāvīr
'zamīnas-sūty suwān ākāsh chih az-tīr 448.
- 'samandar tīra-sūty zan gāsa zālān
'pēwan yim athī dushman tas chih gālān ' 449.
- dopukh, 'prishahōkh gashith yim yōr kot^u āy
mēth^ur chyā kina shēth^ur kina yōd karani āy ' 450.
- pakan gav pāna Halmot^u hāl būzun
sēṭhāh khōsh gav biyēn paigām sūzun 451.
- onun Sugrīv pādan-pēṭh paran pyōs
dapan, Sugrīv wādaran pād^ushēh ōs^u 452.
- kūr^ukh shōdī diluk^u gam gōsa trōwukh
akis āk¹ pānavūn^u ahwāl bōwukh 453.
- dopus yēli Rāma-ṭandran hāl-i-Sītā
wasith pēv bar-zamīn Sugrīv az-pā 454.
- wonun tas-kun, 'ṭē chuy bēgāna dushman
'mē chum dushman sapon^umot^u bōy^u thav kan ' 455.
- dapan Sugrīv, 'chum zyūṭh^u bōy^u Wōlī
'suh gari āsan bōh phēran bōl¹ bōlī 456.

- 'Māyōvī nôm^u rākhyusāh ōs^u yūt^o kūr^u
 'nazari-sūtin karān ōs^u parbatan sūr 457.
- 'nabūc^u traṭh zan zamīnas-pēṭh pēwān ōs^u
 'pēwan yim athi dushman tim khēwān ōs^u 458.
- 'khēyēn yēli wārayāh badrāh suh sōpon^u
 'karani log^u āz^umōyish wāḍaran-kun 459.
- 'ūn^on tsakh Wōliyēs, "rākhyus bōh māran"
 'gayēs yēkh-bār ās^l bārān^l z^h lāran 460.
- 'suh gav kamzōr tsol^u gāras-andar tsāv
 'tyuthuy lāryōs Wōlī path korun wāv 461.
- 'galis-pēṭh gārakis byūṭhus bōh pānay
 'wəh^ār^l tati rath wuchum nēran nishānay 462.
- 'sēṭhāh yēli rath wuchum sōpon^u namūdār
 'gumān yiy gōm, "Wōlī mūd^u dar-gār" 463.
- 'sapon^u mushkyul^u dopum, "kath chēh-na āsān"
 'tulum parbuth dyutum tamikis galis ṭhān 464.
- 'wadan phār^lyād lāyan, "wāhy Wōlī"
 'korum sārēn^l wazīran hāl hōlī 465.
- 'wadan tim pānz^l ta wāḍar ōs^l yēkh-jāh
 'trēyum^u wār^hhyāh sapon^u tām gav suh paidāh 466.
- 'dopun, "mōrum suh yēli gāras-andar tsāv
 "'dyutum tas ṭhāna dōn wār^hhēn nēbar drāv 467.
- "'nēbar nērahō kawa thow^unam mē ṭhānay
 "'nēbar nīrith karan wōn tāna-tānay" 468.
- 'yih wōbarōwun wanith gar-bāra hēth gōm
 'panūn^o ōsith gayēm paradēn-sūtin kōm^o 469.
- 'yih kēh ōsum tih pānas nyūn yēkh-bār
 'logum lārani ta mārani tsōn^onam lār 470.
- 'khotus yith parbatas-pēṭh chēs-na kākḥ bāth
 'shēnēs tēli kala yōḍwai wāti yut^u zāth 471.

- ' dapan, path-kun Dōndōbh dēv mūsh^u mōrun
 ' tasond^u rath rūd-hyuh^u prath jāyē hōrun 472.
- ' Matang rēshⁱ rath wuchith dop^u, ' kāmⁱ yih kor^u pāph ''
 ' sēṭhāh tsakh khūts^u tamis ada yiy dyutun shāph 473.
- ' lagan yith parbatas-pēṭh yān tasandⁱ pād
 ' diyēs tēli Wōliyēs Yēm-rāza yith nād 474.
- ' taway asē ōs^u kūr^umūts^u yiti bēhan-jāy
 ' ts^h kar wōpāy pādan-tal chapani āy ' 475.
- dopus tāmⁱ Rāma-tsandran, ' gath ts^h dis nād
 ' kariv tōhⁱ yōd yimay bōh kara yimdād ' 476.
- dopus Sugrīvⁱ, ' gōḍa hāwum panun^u zōr '
 wuchun kranz Dōndōbhun^u tāmⁱ lōg^u tath khōr 477.
- ong^uji-sūtīn korun tath tāmⁱ yishāray
 gatshith pēv dūr tath gay pāra-pāray 478.
- wañōnas, ' yēli suh Wōlī zōr hāwān
 ' akiy atha-sūty sath kulⁱ alarāwān ' 479.
- kamān tuj^a Rāma-tsandran zōr hōwun
 gllūñ^u-sūtīn suh parboth^u dūr trōwun 480.
- tih ḍishīth khōsh sapon^u Sugrīv dil-tang
 dopun bōyis, ' nēbar-kun nēr kar jang ' 481.
- tithay būzith suh Wōlī drāv lārān
 achiv-kinⁱ nāra-wuzamal ōs^u hārān 482.
- kalas dyut^unas akhāh bē-khōd wasith pēv
 khomun butarōts^u-pēṭh āyēs phaṭīth zēv 483.
- suh gav phīrith sōkhas ōsus-na parwāy
 wōthīth tas Rāma-tsandras-sūty korun nyāy 484.
- ' mē kar ōs^um khabar chukh yūt^a kamzōr
 ' mē shānan-pēṭh loduth biyē trōw^umot^u bōr 485.
- ' apoz^u won^utham apazis kan mē thōwum
 ' shōngīth dushman dubāray wuzanōwun 486.

- 't^sh sāhēb-zāda ôsukh nāz-parward
 'taway dar-wakt-i-mardī drākh nāmard' 487.
- asan won^unas, 'mē nō zōñ^um taphāwath
 'tē-sūty tas Wōliyēs lagi tīt^u phursath' 488.
- tuj^un akh pōshē-mālāh tshuñ^unas nōlⁱ
 t^ukan sūzun dubāray, 'yikh-na wōñ khōlⁱ' 489.
- dapan Sugrīv, 'zōraki tira mōrēm
 'gathas yēli wōñ suh mā ada zinda chōrēm' 490.
- dilāsāh dith suh gav biyē lōy^unas nād
 tih būzith drāv Wōlī dyutun phārⁱyād 491.
- dapan, Tārāyē won^unas, 'āyⁱ pahalwān
 'ma gath wuñ-kēn bōh khōsan chēs hēiy jān 492.
- 'khabar chyā Rāma-juv mā āsi zāmot^u
 'tē āsiy pōpiyēs mārani āmot^u 493.
- 'gulēn gāṇd raz paran pēs gath wanus zār
 'wanus, "bakhcum mē āmot^u chukh t^sh autār" 494.
- 'Angod^u chuy gāsh cashman-hond^u suh sōzun
 'gōnāh bakhciy shēran sōpan tamis-kun 495.
- 't^sh nay bōzakh suh nay sōzahan khaṭith rōz
 'gathiyēy zuv panun^u won^umay t^sh poz^u bōz' 496.
- tyūtuy būzith sapon^u Wōlī gāzaph-nākh
 ba-tundī drāv jāman tāmⁱ dyutun cākh 497.
- tsalani Sugrīv log^u yēli gōs suh lāran
 roṭun zōgith dopun, 'yāmāth bōh mārān' 498.
- wuchun ākāsh-hyuh^u gānz^urun panun^u pān
 dyutun tāñ Rāma-tsāndran zōra tyuth^u kān 499.
- wasith pēv parbatas-tal sōrma tas gav
 wanani log^u Rāma-autāras, 't^sh kan thav 500.
- 'rochuth nāmard kētha mōruth dilāwār
 't^sh pōpī chukh wanan chiy "Rāma-autār" 501.

- 'dyututh tīrāh khaṭīth rūḍuy na yinsāph
 'mē pāph ōsum-na kawa pānas hyotuth pāph ' 502.
- dopus tām¹ Rāma-ṭandran, 'lōy^umay kān
 'taway bōyis niyēth āshēñ tih chwā jān 503.
- 'koruth aparād yuth^u tyuth^u kāh karyā zāth
 'karan yōdwai wasīth pēyi nab ta būtarāth ' 504.
- tithay būzīth Angod^u sūzun gaṇḍīth gul¹
 'yih rāch¹zēn wuñ mē pāpāk¹ phal panān¹ tul¹, 505.
- dopun bōyis, 'ṭ^hgari rāch¹zēn paran-tal
 'mē kor^u yuth^u tyuth^u mē wōñ ḍyūṭhum tamyuk^u phal 506.
- wanīth wōborun sapon^u dēha-nishē wōḍōsī
 gaṇḍīth nār tas sapon^u tāñ sōrgawōsī 507.
- wuchukh nēsh¹tur khabar angāh nāgar gay
 sapon^u Sugrīv shāh tōṭhyōs panun^u ḍay 508.
- chuh sath yiy yād rūz^us bōy¹-sūnz^u kath
 onun Angod^u tamis push^hr^un wazārath 509.
- dapan, tas bōna bōy¹-sānd¹ shur¹ gayēs ṭōṭh¹
 rūch^un tām¹ bōy¹-kākañ mājē-hānd¹ pōṭh¹ 510.
- onun Halmot^u ḍiṭ^un tas pēshkōrī
 (balāvīras laḡas pādan bōh pōrī) 511.
- ṭhuñ^ukh Zāmōwanas trāṭ¹-māl nōlī
 kūr^ukh tas maṭī mulkūc^u kuṭawōlī 512.

SUNDARA KĀNDA.

27. THE DISPATCH OF THE SPIES. HANUMAT'S LEAF. HE REACHES LAŅKĀ.

- dapyōnakh lōla-kin¹, 'shishēn phiriv may
'aniv paigām Sītā kōr-kun gay 513.
- 'niyiv lashkar sūtin yēshi-kin¹ diyiv tshōh
'tshandiv samsār sōruy rāth tay dōh' 514.
- asan tim drāy tshāḍith āy dīshēn
wuchukh yith manōshē-lūkan sōr^u han-han 515.
- dachyun^u khōwor^u wuchukh sōruy pachyum^u pūr^u
tshonḍukh pātāl gātsh¹nakh cēshm-i-bad dūr 516.
- patav-lākan timau bōna akh gōphāh ḍiṭh^u
wuch^ukh sūn^u nila-kūn^u gōmūt^u sēṭhāh krūṭh^u 517.
- atsith tath akh akis-kun thaph karān ōs¹
pēwan buth¹-kin¹ wasith tim zan marān ōs¹ 518.
- wuchukh bāgāh gupith sōrgūc^u zamīnāh
palangas-pēṭh bīhith akh nāz^unīnāh 519.
- sarv-i-kad kōmathāh āshōb-i-ālam
pariyāh prazalavūn^u rūpas na kēh kam 520.
- karān ōs^u taph shēran gōmūt^u Dayēs-kun
gamūt^u r^uts^u wāsanā mīlith payēs-kun 521.
- dopukh tas, 'rōv^u Sītā Rāma-tsandras'
dopukh tami, 'āch¹ waṭiv wōtiv makānas' 522.
- wacēkh yān cēshma mutsarāvēkh wuchukh rang
kōhistānuk^u makānāh akh sēṭhāh tang 523.
- wōḍōsī gay wuchukh akh tang jāyāh
mūṭh^ukh Sītā wōḍaṇē ḍiṭh^ukh balāyāh 524.
- suh yūts^u bōch^u ōs^u tih ḍishith nagma tām¹ lōg^u
dopun, 'az Yīshōran kor^unam yutuy bōg^u' 525.

- Angud tāmāth wanani log^u Halmatas-kun,
 ‘Hanūmānō yuthuy ōsuy Jaṭāyun’ 526.
- tithay būzīth suh jānāwar wasith pēv
 wanani log^u, ‘pāra kār^lwam wāra wān^ltav’ 527.
- timau dop^uhas, ‘suh kyāh wātiy pozuy wan’
 dopukh tām^l, ‘būz^ltav tōh^l thōv^ltav kan 528.
- ‘achēn-hond^u gāsh zan ōsum lökoṭ^u böy^u
 ‘solum trōvith mē tām^l wōlinjē chōkh löy^u’ 529.
- ‘z^hh bārān^l ōs^l zōrāwar pahalwān
 ‘zēhan gayē ās^l karav sūrēs sūtin mān 530.
- ‘ahankāran tulith niy kor^u pakhan wāsh
 ‘tyuthuy tuj^u zōra wuph yuth^u wōt^l ākāsh 531.
- ‘tulun tāpas tatsar sūrēs zi tsakh āyē
 ‘dazani lāg^l par tamis rūd^usas böh tshāyē 532.
- ‘dādis par tāpa-sūty rūdus na kēh hōsh
 ‘zalas kina aḡna-jōshēs log^u suh pampōsh 533.
- ‘mē ōsum mōl^l kor^umot^u nāv Sampāth
 ‘Jaṭāyun tas, dapan, mēlēm na wōñ zāth 534.
- ‘tōdāh shēth waīsi gay yēna yuth^u mē sampon^u
 ‘wuchān āsam mē lōsan cēshma tas-kun 535.
- ‘wuchan yēth-kun böh chus tath-kun pēwan tāph
 ‘bihīth chēm tōn hatan kruhan nazar sāph’ 536.
- Hanūmānan wānis tas böy^l-sānd^l kār
 sēṭhāh tōṭhyōv tamis-pēṭh Rāma-autār 537.
- wonun yāmāth tamis tāñēth wadun^u ās
 dopun, ‘kari-nā mē-pēṭh tas böy^l-sond^u pās’ 538.
- parani log^u ‘Rāma Rāma’ nāv būzun
 wodun yūs^u lōla-sūtin mōkth sōpon^u 539.
- tithay pryush^uhas timau Sitā wuch^uth-nā
 dopukh tām^l, ‘chēwa bihīth dar-bāḡ-i-Lankā’ 540.

- lobun Rāma-juv hrēdayē gav mōkth pānay
tamis Sītāyē-hond^u won^unakh nishānay 541.
- borukh ānand wādar tim sōkhas biṭh¹
wuch^ukh Lankā sōnūc^u prawa bōna timau ḍiṭh¹ 542.
- ‘zalas-manz zan punim^u tsandrama chēh kyāh kath
‘amā tot^u wātanuk^u mā kaīsi tākath’ 543.
- korukh tadbīr, ‘kati-kin¹ ath labav tār
‘chuh dār¹yāwāh tarun^u wuch Dayē-sond^u kār’ 544.
- parandan par phuṭikh ḍishith marān ōs¹
kathā chē-na kēh shurāh hath kruh tarān¹ ōs¹ 545.
- salāh tshāḍan karan thūc^u tā¹t timan wāh
ak^uli-kin¹ tim zalas mārani lāg¹ thāh 546.
- wanani log^u akh, ‘dahan kruhan mē tākath’
dapan byākhāh, ‘tr^uhan tāñēth chēh kyāh kath’ 547.
- dapan byākhāh, ‘bōh namath kruh nimas tshāl’
dopukh Zāmōwanan, ‘vrēdd chus mē chum kāl 548.
- ‘natay yēli lūk^u ōsus bāla-bāwas
‘tuj^um ākāsh wōṭh akisay hawāwas 549.
- ‘bōh ōsus wāv hyuh^u ākōsh¹ phērān
‘mē ḍishith ōs^u daitēn prān nērān 550.
- ‘niyēm wuh carkh gānz^urith martē-lūkas
‘wuchus rēsh¹ āk¹ ḍishith āyē tsakh tas 551.
- ‘dyutum tām¹ darbi-hond^u kān wuch tapuk^u zōr
‘mahābaliyēs yithis phuṭ^urun khōwor^u khōr 552.
- ‘tamyuk^u ōsum na gam wuñ tārahōs tshāl¹
‘amā khōtsān chus walanam asōr nāl’ 553.
- Angud tāñ wōṭh^u, ‘mē chum yāwun panun^u pūr^u
‘dimas wuñ wōṭh yimas shēhras karith sūr’ 554.
- Hanūmānan dopukh, ‘yāwun ma hōviv
‘bōh tāras tshāl yima tsintāyē trōviv 555.

¹ V. L. buḍiṭh chus long^u gamot^u na-ta tārahōs tshāl.

- 'wuchiv yēli Rāwanas kyāh āv yiphlās
 'taras wōñ bōh karas wuñ sōr'say dās' 556.
- wanani lāg^l vird^l, 'Halmot^u dōd cēwān ōs^u
 wuchith sūrēs,' dapan, 'raṭonuy manas gōs 557.
- 'diē^un ākāsh wōṭh sūrēn yiwan ḍyūṭh^u
 'dopun, "roṭ^unas," Sumīras-tal khaṭith byūṭh^u 558.
- 'yih kath tas kyāh tamīs-nish Rāwanas zōr
 'ṭ^hh kēh wān'zēs na yot^u-tāmāth khasēs bōr^u 559.
- 'wuchith Sītā khabar hēth nēr ṭ^akan yūr^l
 'sa pānay zāni yēli yin dōh tamīs pūr^l' 560.
- roṭun tām^l Rāza-Rāmūn^u mōkh manas yād
 wōṭhith gav ṭhāl hēth zan gav wōṭhith bād 561.
- dapan, yēli sangara-pēṭha tām^l zōra diē^u ṭhāl
 sapon^u path pōñ^u tal gav zēr-i-pātāl 562.
- tyuthuy yēli wāv hyuh^u Halmot^u wōṭhith gav
 gaṭhith Lankāyē par Lankāyē-pēṭh pēv 563.
- sēṭhāh boḍ^u āch^ldarāh tati ḍēḍē-pēṭh ōs^u
 gaṭhith Halmot^u tamīs ōs^us-andar pyōs 564.
- dapan, tas Rāma-ṭandras-kun gamot^u man
 lobun war Halmatan trāmūv^u gayēs tan 565.
- pakan gav ōs^u suh Sītāyē ṭhāḍān,
 'laban-nā lōla-cashmau mōkta hārān' 566.

- wuchun yēli shēhr-i-Lankā āshṭaras gav
 wanani log^u, 'gath yih kyāh cyōñ^u, hē Sadāshiv' 567.
- wuchun tath bāri-kani rōph sērē kañē sōn
 bilhōrāk^l tham jarith jawhar laban ṭōn 568.
- paṭh^ur^l rawakan wathor^umot^u lāla-yōkūth
 sab^uz tālav ta tārah mōkta jamrūth 569.

wuchun darwāza sōna-tālav patyum ^u wōj pacēv-kani pariye lōgith phōj-dar-phōj	570.
hēr sōṭhkūc ^u wuch ^u n sōr ^u y sar-ā-pāy dopun, 'sōrgas-andar Yindras na yiṣh ^u jāy '	571.
Dhanēshṭ-Kōmār Vishōkam ōs ⁱ shēran baran dārēn wōṭēn brāndan ta hēran	572.
Vasanth-ādēkh shēh rēth nēth ōs ⁱ bar-pāh kamar-basta ci guldasta ba-yēkh-jāh	573.
wuchun Yindrāza sōpon ^u mot ^u suh gil-kār sambālan sāta sātay dar ta dēwār	574.
tatiy nēran totuy wātan prabātan sandyā waktan tsand ^r ōyith prabātan	575.
timan-pēṭh ⁱ -kin ⁱ wuch ^u n tas Rāwanas jāy tithis asōras manōshē-sond ^u kyāh chuh parwāy ¹	576.
wasav-kani rēsh ⁱ wuchin lāg ⁱ māt ⁱ sitāran laban wuch ⁱ wuch ⁱ laban zan mōkta-hāran	577.
timan-pēṭh ⁱ -kin ⁱ wuch ^u n tas Rāwanas jāy tithis asōras manōshē-sond ^u kyāh chuh parwāy	578.
wuchan gav sārēniy bāhwān ⁱ barūjēn wathor ^u mot ^u pharsh zan ākāsh han-han	579.
sa Lākh ⁱ mī wuchta Lākh ⁱ mī kyāh wanan rūz ^u yiwan Brahmā karan chuy Ṭhōkuras pūz	580.
wanith hēk ⁱ zyā Ogun tas ōs ^u wāza Kar ^m muharir ta nōzir Dharmarāza	581.
Shimāluk ^u Wāv tati prath-sāta āsan ḍuwan lath dāri-sūty āman ta khāsan	582.
Warun ^u pāñur ^u yiwan tot ^u pōn ⁱ -pānay dapan Dayē-gara Dashē-Rāwun bahānay	583.
Kazal-wan cūk ⁱ dar zan tas chih mārān nakhas-pēṭh zin ⁱ -gēḍāh hēth pāna lārān	584.

¹ This verse accidentally anticipates verse 578.

- tithay Butarāth kanḍ¹-hūr^u-hish^u wuchiv tshal
liwan pānay prabātan Ṭhōkuras-tal 585.
- bihith tati Rōgiñā lōgith sa sañewōr^u
timan sārēn¹ sa Sītā wātanūc^u tōr^u 586.
- yih kēshāh tati tih kar sōris jahānas
raṭith Yēm-rāza thow^umot^u kaid-khānas 587.
- yimay sāmāna yēli pānay tatiy ḍiṭh¹
Hanūmānan, tamis pādan dimas mīṭh¹ 588.
- sēṭhāh khōsh gav wuch^un yēli jān jāyā
dopun, 'karanōv^u kām¹ yiṭh^u Viṣṇu-māyā' 589.

29. THE BUILDING OF LAŦKĀ.

- dopus tāñ Nāradan, 'wuch kyāh karan Day
'Wumā-dēviyē dōha aki yēṭsh yiy gay 590.
- 'shēran sōpūñ^u Shiwas tamī roṭ^u bahānāh
'"gashēm āsun bēhun^u-kyut^u r^ot^u makānāh" 591.
- 'Shiwan yēli būz^u prayōv tas tiy yih khōsh gōs
'karith taph Rāwanan mong^umot^u yih gara ōs^u 592.
- 'Dhanēṣṭ-Kōmār Viṣhōkam manganōwun
'"lodun gara tyuth^u," dopukh, "yuth^u tambalō-
wun" 593.
- 'pakan gay tim z^ah yēli sōrui tshanḍith āy
'Prazāpath jāyē-nish "prōñ^uy" dapith drāy 594.
- 'wuchukh yēli būtarāth sōr^uy barābar
'wōthith ākōsh¹ gay ḍyūṭhukh samandar 595.
- 'wuchukh pōñis-andar ḍyūṭhukh zuwāh jān
'dopukh, "kām¹ kyāh-sanā kor^umot^u chuh yuth^u
dān" 596.
- 'pryutshukh Brahmā-juwas, "sōrui yih zal ōs^u
'"zalas-pēṭh sōrga-dwārāh paida kar gōs" 597.
- 'dopukh Brahmā-juwan, "yēli nā Garuḍ zāv
'"lūj^us bōchē gav wōthith Kashēpas-nishin āv 598.

- “dopun mōlis,—ts^h kēshāh khyon^u t^hkan dim—
 “dopus tām¹,—khēn ts^h mad-host^u biyē akh krum. 599.
- “trē-hath kruh thād¹ chih tim tawa-nishē dōgan zīth¹
 “karani lāg¹ yōd sēthāh,—Garudan tithay dīth¹ 600.
- “tithay yēli wāv-hyuh^u zōgīth gāthith pyōkh
 “panjan dōn-tal tulin ākōsh¹ hēth gōkh 601.
- “niyēn tot^u pārizātuk^u ōs^u yēti kul^u
 “wuchiv tām¹ mōsaman kyāh trāpajyār tul^u 602.
- “duzōlis-manz tim hēth yāñ thūv^un zang
 “gōbēra-sūtin kulis woth^u ts^hsta akh lang 603.
- “roṭun lang tōti-sūty, wuch¹tav tasānd¹ gōn,
 “raṭēs yōdnai wasith butarūth gayēs bōn 604.
- “onun pōnis-andar dōrith dyutun lang
 “halani lūj^u būm biyē ākāshē-pēth Gang 605.
- “languk^u gōḍ byūth^u pātālas-sūtin suv
 “lanjēn ar^hhākh loḡ^u yuth^u sōponus zuv 606.
- ‘lodukh gara Yīshōras yēli gayē hēmsā
 ‘languk^u kūn^u āv lagi ath nāv Lankā 607.
- ‘lūz^un titsh^u Lōkh yitsh^u dīth^uth tsē pānay
 ‘wuchakh wōñ kyāh karēs Sītā wakānay 608.
- ‘manōshē-lūkas andar yuth^u wājē-hond^u krēkh
 ‘kūr^us prōvish Shiwan dārmuk^u dyutun shēkh 609.
- ‘tapīshōr rēsh¹ ta brōhman āy sālas
 ‘timau darshun karith mang^u kūr^u na mālas 610.
- ‘Pulastēs-sūty putur^u Lankāyē yēli tsāv
 ‘Shiwan yāñ dīyūth^u wārāh khōsh tamis āv 611.
- ‘kūr^un pūzā ta pōtra-tsāl trōwun
 ‘dopus, “dakhēnā mangyūm kyāh kas gāthshēm dyun^u” 612.

- 'dopus tām¹ Rāwanan, "Lankā gathēm diñ^u"
 'dopus tām¹ tōra, "dits^umay wuñ gathēm niñ^u" 613.
 'tithay dits^unas ta tām¹ kūr^unas hawālay
 'mōkalith mas korun lôgun suh zālay 614.
 'korun tām¹ sankalaph dits^unas sa dānay
 'samith sōriy diwatā ōs¹ pānay 615.
 'suh Brahmā Sūrē Tāndrama Shīv chuh pānay
 'chēh kyāh kath tas-nishin dān ōs^u bahānay 616.
 'hēwan chuh mōshkh prath pōshēs baran lōl
 'sēṭhāh tsālan ta gālan chuy-na kāh byōl^u 617.
 'yēmau taph kor^u timan yēli gav ahankār
 'dapan bōna rākhēsan dyut^unakh raṭith mār 618

30. THE STORY OF PULASTYA. THE BIRTH OF RĀVAṆA AND HIS BROTHERS AND SISTER.

- 'korun tyuth^u tēli yēli yuth^u manas gōs
 'dōhay dēwan ta asōran yōd sēṭhāh ōs^u 619.
 'samayē aki yōd korun Yindrāza vīran
 'kōlav-kin¹ āyē rākhēs-bāyē yīran 620.
 'yōdas Yindrāza gav pēv rākhēsan wāv
 'wuchiv kētha-pōṭh¹ ts^unē-phati-tala tēngul drāv 621.
 'rēshwāh akh boḍ^u Pulastē ōs^u tas nāv
 'prabātas wōth^u nadiyē-pēṭh buth^u chalani drāv 622.
 'sandūkhāh akh wuchun pōñis andar ōs^u
 'roṭun thaph dith andar wuchanuk^u manas gōs 623.
 'wuchun mutarith triyāh dīṭh^un harith prān
 'dōyim^u tas dōd cēwan kañēkhāh wuch^un jān 624.
 'kañēkh khōr^un ta mōj^u tamis tāt¹ trōv^un
 'athan-kēth tām¹ baṭhis-pēṭh wāra khōr^un 625.
 'niyēn pānas-sūtin gara wātanōv^un
 'garas pananis andar tām¹ wāra thōv^un 626.

- 'kūr^un tāmⁱ yiy pratīgyā pānasay-kun
 '“thawan gōbaras vēwōhⁱ āzⁱ,” manasōv^un 627.
- 'sapūñ^u tas tōṭh^u rūch^u tāmⁱ ōṭha-nawa-mōs^u
 'baḍith būz^un sa ōkh^ur^u rākhēsēñ ōs^u 628.
- 'wuchiv triyē-bāwa yēli tas āv yāwun
 'prasani lūj^u zyuth^u gōbur tas zāv Rāwun 629.
- 'wuchukh tas dah-kala narē dah dōgañē wuh
 'mōcēr wārāh ta zēchēr sāsa-bādⁱ kruh 630.
- 'wanith hēkⁱzyā tasond^u mōkh ōs^u āgna-sond^u kōṇḍ
 'mōkhas-pēṭh dand z^uh zan ts^umarāvⁱ mōṇḍⁱ 631.
- 'manzali manz-bāg zangan yēli kaḍan kāḍ
 'wōtur^u-kun phēri dakhēnas-kun diwan tār 632.
- 'tih ḍīshith khūts^u ryosh^u dop^unas, 'yūtuy pras.ⁱ
 'tamis-pata zāv Khara-dēv biyē rōṭas 633.
- 'z^uh karmishṭh zāy rākhēs drāy tim tōr
 'kalas-pēṭh hēng path-kun hālⁱ timan khōr 634.
- 'dayēs hāwun^u chuh Rāwun wōkha-bunⁱyād
 'rum almāsāvⁱ kañūv^u tsam aḍijē phōlād 635.
- 'logus yēli mas Kumbhakarnas tūṭ^un nān
 'sēṭhāh ryosh^u khūts^u āgnas tāmⁱ humun pān 636.
- 'wuchiv vīduk^u asar gav pēv Vibhīshēṇ
 'tamis-pata zāv biyē Dhana-Waish^urawaṇ 637.
- 'manas yiy gav tamis tiy ōs^u hāwun^u
 'karun^u tas pāna gav dēwāna Rāwun ' 638.

31. HANUMAT FINDS SĪTĀ IN THE GARDEN.

- dapan, Nārad-rēshiy thūv^unas yih lādan
 (Hanūmānas bōh wandas cashma pādan) 639.
- pakan gav ōs^u suh tas Sītāyē tshāḍān
 'laban-nā lōla-cashmau mōkta hārān ' 640.

wuchun bāgāh bihishtuk^u sōrga-dwārāh
wuchin tatī ōs¹ phēran daity wārāh 641.

samēmāt¹ sārī samsārāk¹ tatīy gul
amā tath bāgwān kāway na bulbul 642.

wuchun hyot^umot^u dilas-pēṭh dāg lālan
dapan, 'dūrēr bōnā chus yār tsālan' 643.

ariñ hēs^umūts^u nakhas-pēṭh dōn^u-pōshēn
dapan jāphur^u gōlābas, 'chus-na pōshēn' 644.

yēmb^ur-zal bara gōmūts^u barg-i-kōsam
dapan, 'kōtāh zarith hēka cashma lōsam' 645.

'bab^ur^u bētāb gōmūts^u pān māran'
batakh-līṭis dapan dōn gul-i-anāran 646.

laḍar-pōshēs dapan waṭa-phat¹ ta zindōr
'phōlakh-nay pāna asē wātyā karun^u zōr' 647.

wadan pampōsh, 'āsam cashma lōsan'
tamis shēmshēr hēth gav lāri sōsan 648.

samith sōmbul sapon^u nargis rūṭ^un hiy
dapan tas kāripāt¹, 'mūz^ulām myōn¹ chi' 649.

gōlābas ōs^u lāyan nād maswal
'yitam chēm tūr¹-kun rātas dōhas kal' 650.

garaza Sītāyē sōrgacē hiyē pēyē hāy
tyuthuy yuth^u pōpiyēn narakas andār jāy 651.

wuchun tsāmōt^u dilas tas dūrēruk^u dāg
dapan, tāmāth suh Rāwun wōt^u dar-bāg 652.

kulis-pēṭh khot^u Hanūmān tsāyi-hol^u byūṭh^u
yih kēshāh kor^u tīmau sōruy tih tām¹ ḍyūṭh^u 653.

wuchiv, dar-bāg yāmāth tsāv Rāwun
pariyē pūrith hyotun sāmāna trāwun 654.

- yēmb^ar-zala nāra-sūtin kāri-pāt¹ gay
pēyēs ōyīna-pānas dēshēwun^a khay 655.
- wanani lūj⁰ Rāwanas, 'lānath tē lāriy
'bōh māray pān myōn^u bartā tē māriy ' 656.
- dopus tām¹ tōra, 'tām¹-sond^u bīm kam hāv '
dopus tamī, 'āy lasanūc⁰ shēkh wōñ trāv ' 657.
- dopus tām¹, 'gōth^u suh yun^u karahōn bōh barbād '
dopus tamī, 'yēli yiyiy yut^u tēli pēiyi yād ' 658.
- dopus tām¹, 'kar chēh tas yut^u pōshēnūc⁰ bāth '
dopus tamī, 'kyāzi āham tūri hēth rāth ' 659.
- dopus tām¹, 'rōz khōsh wōñ gav suh wan-wās '
dopus tamī tōra, 'yith Lankāyē kari dās ' 660.
- dopus tām¹, 'rōz khōsh wādāk¹ shēh rēth sūr¹ '
dopus tamī, 'wōñ yiyēm bartā niyēm tūr¹ ' 661.
- dopus tām¹, 'wōth sōkhāk¹ sāmāna pairav '
dopus tamī, 'cyōn^u dōkh dīshith tētas thav ' 662.
- dopus tām¹, 'myōn^u bōzun^u chuy ganīmath '
dopus tamī, 'kar t^ah biyē dōh paishē phursath ' 663.
- garaz tas-kun wuchith yūts⁰ gayē tamis hān
khabar chyā kōna push⁰rōwun Dayēs pān 664.
- tamis Mandōdariyē yēli kōchi-kēth ōs⁰
rētan shēn-hūnz⁰ sa zan zāmūts⁰ tamis ōs⁰ 665.
- wanani lūj⁰, 'Rāwanas yōdwai bōh bāwas
'anith Sitāyē-hond^u zātukh bōh hāwas 666.
- 'yih mā mārēs bōh mā gāsha naraka-wōsiy '
tamik¹ sōr¹y lakhēn tas yād ōsiy 667.
- dopun tas Rāwanas, 'ruswā gāshakh-nā
'yih māriy pān ada aphsūs t^ah khēkh-nā ' 668.

33. HANUMAT ADDRESSES SĪTĀ. HER SONG OF JOY. 669-678

33. HANUMAT ADDRESSES SĪTĀ. HER SONG OF JOY.

tithay bŭzith suh Rāwun biyē nēbar drāv
Hanūmānan wuchun Sītāyē-nish āv 669.

gōḍañ tas-kun wuchith kath pāna bōw^un
kaḍith tas Rāma-ṣandrūñ^a wōj^a hōv^un 670.

achēn tami wōj^a lōj^an gāsh biyē ās
mor^uāh ōsus gamot^u shēv biyē zuv ṣās 671.

wōḍañē wōṭh^a Halmatas-pēṭh ālowun pān
wandani lūj^a Rāma-ṣandrañē wājē zuv jān 672.

(Metre. Accentual.)

āwa bahār bōlū bulbulō
sōn^u wōlō barawō shōḍī 673.

drāv kaṭh-kosh^u grazū pā-chulō
zara ṣālⁱ nō wōndākⁱ dōḍī
wuzū nēnd^ari wuñē chēyē sulō
sōn^u wōlō barawō shōḍī 674.

kāwa-kumor^u wuchū pōshēnūlō
āv nālan zan phārⁱyōḍī
bāwū dilākⁱ gam-gōsa gulō
sōn^u wōlō barawō shōḍī 675.

nāwū man tan nērū sōmbalō
pēv zamīnas khat-i-āzōḍī
pyāla hēth chēy yēmb^ar-zalō
sōn^u wōlō barawō shōḍī 676.

hāwū darshun Yishēbūr^a wōlō
chim mē gōmātⁱ lōlan lōḍī
shīshē karān chuy kōlakōlō
sōn^u wōlō barawō shōḍī 677.

ṣāv sōth tay nab gav khulō
būtarōṣ^a-pēṭh ṣol^u phasōḍī
ṭēka-batūñ^a yirⁱkumi phōlō
sōn^u wōlō barawō shōḍī 678.

hāwū prakāsh gāsh hō phōlō
 wuchū sūrēn phir^o munōdī
 chēm nō yiwān rātas zōlō
 sōn^u wōlō barawō shōdī 679.

34. CONVERSATION BETWEEN SĪTĀ AND HANUMAT. HANUMAT DESTROYS
 THE GARDEN, AND IS CAPTURED BY INDRAJIT.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - ,)

Hanūmānan dopus, 'wuñ-kēn hēmav wath
 'dapakh yōdwai bōh tas-nish wātanāwath' 680

dopus tami tōra phīrith, 'chukh ts^h sāda
 'mē wātēm mōl^o Rāwun yiy chuh wāda 681.

'dūj^os yēli wāsanā ath yiy chuh dastūr
 'sōnas sartal ahankāras gathēs sūr 682.

'dōyum^u tas Rāma-tsandras rōzi pāmā
 'niyēn ada Rāwanas-nishē tsūri Sītā 683.

'ts^h wantas myāñē zēvi yiy^tan suh pānay
 'mē niy^tan mōkalōvith kaīd-khānay 684.

'suh gairath gōs kot^u kāwas dyutun kān
 'niyēs wōñ Rāwanan zōnun yih āsān 685.

'gulāh tyuth^u yuth^u na jāman wāv tsāmōt^u
 'suh gul chukh-nā wuchan kyāh bara gōmot^u' 686.

parani lūj^o, 'Rāma Rāma hāy yih kyāh gōm
 'kaman parazan r^ayēn-sūtīn gayēm kōm^u' 687.

yithay būzith suh Halmot^u tsāv dar-bāg
 dopun, 'tas Rāwanas thawaha dīlas dāg 688.

'pagāh yin Rāma-Lākh^tman tim karan jōsh
 'bōh kūh kath jāyē rūzith āsa khāmōsh 689

'balāvīr abada-bād^t āsan timan-sūt^y
 'jamāh āmāt^t jamāh yin biyē kōh kūt^t, 690.

yithay gānz^arith dopun, 'wuñē chum ganīmath
 'balāvīrī panūñ^o hāwakh chēh phursath' 691

- tithay wōth^u tami bāgākⁱ sōrⁱ tsandan-kulⁱ
kaḍani log^u mūla daitēn tsunani tulⁱ tulⁱ 692.
- tyuthuy wōth^u shōr yēli tāmⁱ Rāwanan būz^u
Sakhāsōr rākhyusāh tāmⁱ phōj hēth sūz^u 693.
- Hanūmānan timan yāgar-pachinan
kajyēnakh lanjē byon^u byon^u tsari-bacan zan 694.
- khabar yēli Rāwanan būz^un barābar
nēcyyuw^u sūzun sēthāh hēth phōj lashkar 695.
- Hanūmānan, dapan, kārⁱ zōr paidāh
thūv^un na rākhēsan lasanūc^u wōmēdāh 696.
- nēcivⁱ tāmⁱ-sāndⁱ, dapan, kārⁱ wārayāh tshal
onun tshōḍith dyutun dōrith panjan-tal 697.
- panjan-tal hēth koḍun tāñ tāna-tāna
tithay yitha dach khēwan chiy dāna-dāna 698.
- sēthāh yēli Rāwanan zōrāwarī ḍīth^u
onun tshōḍith nēcyyuw^u zyuṭh^u hyuh^u Yindarzīth 699.
- dopun tas-kun, 'tē chuy-nā dāna yīnsāph
'wuchan chukh-nā yih zamwāras pyowuy tāph' 700.
- Yindarzītan niyēn lashkar sēthāh sūty
karani log^u yōd kathāh chēna māra gay kūrⁱ 701.
- dapan, tāmⁱ lōy^u phūsⁱ Halmot^u korun band
suh khōsh sōpon^u Hanūmānan korus phand 702.
- sa phūsⁱ yāmath tamis dōrith diwān ōs^u
panjau-sūtīn tsāthith tāmāth tsunān ōs^u 703.
- tamis tāmāth yithay Brahmā-juwan won^u
't^uh raṭh phūsⁱ khōsh ma mōra chuy Vibhīshēṇ' 704.

- tiy yām wuch^u Rāwanan sōpon^u sēṭhāh shād
wanani log^u bar-pisar, 'sad āpharīn bād' 706
- dopun asōran, 'wōthiv thod^u wāra pōvyūn
' baras-pēṭh pōst wōlith zinda thōvyūn' 707
- Vibhīshēṇ āv ta līlā kūrⁿ tas-kun
dopun tas, 'kar yih kōsīd wāti mārūn' 708.
- tithay būzith sapon^u krūdī suh Rāwun
matsar kor^u tām¹ Hanūmān hyotukh pāwun 709.
- timan asōran kamī mā kēh-ti zōran
amā harakath mulay kūrⁿ nakh na khōran 710.
- tamannā yēli timan asōran panun^u sūr^u
wanan chih, zang tām¹ trōvith tshuñⁿ dūr^u 711.
- kalas harakath kūrⁿ Rāwun wasith pēv
pathⁿ ri-pēṭha takht dār¹ yāwas-andar gav 712.
- sapon^u raswā suh Rāwun yēli wuchun jōsh
Hanūmān pēv pathar zan gav suh bē-hōsh 713.
- dopun dar-bēkhōdī zan pōn¹ pānas
' mē kar mārān khalish kāsān jahānas 714.
- ' tshunēm kūh-kus mē nōl¹ parbutth ba-gardan
' laṭis kar nār ganḍanam zālanam tan' 715.
- ṭⁿ kan gay parbata sūrākh tōrukh
sapon^u ḍōndūra, 'Halmotⁿ-Ludr mōrukh' 716
- onukh sōris jahānas phamb tshōrith
wolukh tas lācē dyut^u has tīl dōrith 717.
- sapon^u yīrshād, 'wuñ gatshi nār tas dyun^u
' dazun^u hēyī jalⁿ d gatshi Sītāyē-nish nyun^u 718.
- ' sa yēli ḍēshēs mashēs tēli Rāma-sond^u nāv
' wadun^u hēyī, " kyāzi Halmotⁿ Lōki-pēṭh āv " 719
- ' sa Sītā yēli dazan tas ḍēshi nāra
' timan shēch¹ sōzi kāh yīyī na dubāra' 720.

36. THE BLAZING HANUMAT BROUGHT BEFORE SĪTĀ. SHE APPEALS TO
THE GOD OF FIRE.

dazawun^u suh dīph hyuh^u Sītāyē-nish nyūkh
wanani lūj^u, ' kyāh dēkas myōnis Dayēn lyūkh^u ' 721.

wadani lūj^u yuth^u sapon^u sahlāb jōriy
bōh khūtsus gatshan ālam-i-āb sōriy 722.

ashiki tami āwalana gayē nāvi manz-bāg
zinday zan gōḍ^u gayē tati tāvi manz-bāg 723.

murani lūj^u atha dōnaway wuṭh chēh tsāpan
' Hanūmānō ts^uh wolukhō myōn^l shāpan 724.

' tsē gūnḍ^u nay rēh mē gonḍ^u nam jigaras nār
' shēran gatsha Ḍgna-rāzas wōñ bōh wana zār 725.

' Ogun-rāzō yih zālun mupht nō chuy
' chuh kōsid Rāma-tsandrun^u gōp^uth nō chuy 726.

' yih mō zālun suhō ākōsh^l tsē zāliy
' akiy kāna suh cyōñ^u rum-rāṭh gāliy 727.

' suh tām bōziy yih mā rōziy khaṭith wōñ
' mē yish^u rēh tāli-kin^l nēriy phaṭith wōñ 728.

' mē chēm tas Rāma-tsandrañē khrāvi-hūnz^u driy
' amis nō ṭōṭh^u biyē kāh tamis chuy 729.

' khēmā nō karay bōti, nō wōñ yiyēm ār
' mē sōpon^u asandi-khōta wōlinjē-pēṭh nār ' 730.

wanani log^u Ḍgna-dēv tas-kun, ' mē chēm pray
' karan tsēṭa wōñ tsē sākhyāth tath mē chum Day ' 731.

dopus tām^l biyē, ' mōlum chum mē dātā
' wōpar chum na mē chum santān mātā 732.

' khabar chēm nā yih Halmot^u bābath^r chum
' mē zālūñ^u Lōkh biyē Rāwun shēth^r chum 733.

' yih mā lōsēm kōmbaka-bāpath bōh yut^u ās
' kōmōrī dēka-būḍ^u phōph mōj^u kyāh mās 734.

‘ Ogun ada wāti push^ērun Mahākālas
 ‘ khalal yōdwai amis gathī mō-yē-wālas 735.

‘ ts^hh mātā man paṇun^u wuñ sāwadān thav
 ‘ naniy sōn nāra nīrith yēli dazēs zav ’ 736.

37. THE BURNING OF LAŅKĀ. DEPARTURE OF HANUMAT.

dapān, Aḡnan ta Wāwan kor^u atha-wās
 lūr^{kh} Lankā zi kor^uhas sōr¹ṣay ḡās 737.

yih ōsus sōn tih phuṭ^arun sangara-sūty
 ḡanz^ari kus tath sōnas-tal daity ḡay kūṭ¹ 738.

dapan, kuni kuni ōsus tath tsandan-dār
 phirōw^unas loṭ^u ta ḡonḡ^unas sōr¹ṣay nār 739.

sēṭhāh wōṭh^u shōr kāh shēth pōr zōlin
 satan ḡav sūr biyē tām¹ tsōr wōlin 740.

kathāh chēna kāh shēth kruh bāḡ¹ panāhdār
 karin rātas barābar wuch tasānd¹ kār 741.

tyuthuy tām¹ rākhēsan jabrūth hōwun
 bāhan burjan-andar akh burja thōwun 742.

wanani lāḡ¹ rākhēsan, ‘ samsār tsḥōṭ^u ḡav
 tyuthuy Lankāyē shēhāras añḡḡoṭ^u ḡav¹ ’ 743.

kūr^un Sītā sa tām¹ añḡḡaṭē-manz lāl
 korun tas Rāma-tsandras-kyut^u yih rō^t^u phāl 744.

ḡits^un yēli tsḥāl tām¹ Lankāyi-nishē drāv
 tasūnz^u tīzī wuchith shērmanda ḡav wāv 745.

nakhas-kēth kōh hēth ḡav pēv barābar
 totuy yēth parbatas-pēṭh ōs¹ wādar 746.

38. HANUMAT'S REPORT TO RĀMA.

timau bor^u cāv yēli Halmot^u yīwan ḡyūṭh^u
 ḡathith Sugrīwanis bāḡas tsḥunukh lūṭh 747.

ḡathith won^u pād^ashāhas bāḡ^awānan
 ‘ bōh kyāh kara chuy-na Hanūmān tsē mānan ’ 748.

- hⁿnani Sugrīv log^u jāman tshēñ^os tūñ^o
 tih zōnun Halmatan r^uts^u r^uts^u khabar ūñ^o 749.
- wanani r^uts^u r^uts^u khabar log^u yāñ Hanūmān
 pakan gay Rāma-tsandras-kun khōshī-sān 750.
- tamis dīshith barani lāgⁱ lōl akh akh
 karani lāgⁱ sōrⁱ tas manzil mubārakh 751.
- dopukh Rāmas, 'Hanūmān bā-khōshī āv'
 barani log^u Rāma-juv Sītāyē-pēth cāv 752.
- prishani log^u tas, 'sa Sītā kas gamūts^u dās
 'zinday chyā kina marith gayē kyāh banith ās 753.
- 'ts^hh yēli wuch^unakh tsētas mā kēh korun myōñ^u
 'sōkhas-pēth chyā tamis mā kaīsi-hond^u krōñ^u 754.
- 'wadani lūj^u kina asān ōs^u Lōki-pēth bīth^u
 'mē mā tsāḡāñ yēli sa Rāwanan dīth^u 755.
- 'dopun kyāh, "wan gomot^u bartāh," chusā yād
 'asan mōkh ōs^u tas kina gōs bēdād 756.
- 'suh nā Lākhⁱman mē tas-nish ōs^u thōw^umot^u
 'tamis trōvith suh mēy pata ōs^u āmot^u 757.
- 'tasond^u mā gōsa kēh tamī won^u bāyēn
 'bōh chus khōtsān amis tim yuth^u na lāyēn 758.
- 'sa dūz^umūts^u ōs^u-nā zala-ḡand^ura nāra
 'wonun mā, "ōra-hashē kūr^unas awāra" 759.
- 'apoz^u chuna mājē mōlīs tsūri zāmūts^u
 'wonun mā, "kas bōh chēs bāḡāñⁱ āmūts^u" 760.
- 'khabar chyā rūz^umūts^u āsyā tamis zān
 'tih yāmāth wani tām biyē chēs telūñ^u hān 761.
- 'wonun mā mājē-nish hashē-hond^u malāla
 'mē mā raṭi bab tasond^u kuni dōha nāla 762.
- 'wonun mā, "wardanau-kani būrza chum nōiⁱ"
 'bōh chus thāran tih mā būzum tasāndⁱ mōiⁱ 763.

- 'tšē dop^uthas-nā yih, "gav Day mandachāwun"
 ' "apoz^u poz^u wōrivyuk^u mālini bāwun^u" 764.
- 'wonun mā, "vēgi-pēṭha wanwās kūr^unas
 ' "bōh ōs^us rōñ^u kawa-putshy dās kūr^unas" 765.
- 'tih mā won^unakh, "mě khōli khēv wōpal-hākh"
 ' wanan mā lūkh, "kahanza rañē banith ākh" 766.
- 'tih mā dop^unakh, "mě trōvith gav shikāras"
 ' kūr^un tami āwaṭhan sūras ta nāras 767.
- 'bōh chus gānz^uran yih kath mā gayē sēṭhāh tūl
 ' amiy kathi-sūty tshēnanas mālinik^l mūl' 768.
- wadan tām^l tas wonun Sītāyē-hond^u hāl
 ' yih kyāh āshtsar kōna az-tāñ Rāwanas kāl 769.
- 'sa yitsh^u āwāra gamūts^u tyuth^u kāh ma ōsin
 ' jal^ud Yishōr gathith tot^u vyād kōsin 770.
- 'kasam chum cyōn^u chukh prath chīza-nish pākh
 ' pēwan chēm yād wōlinjē chim gathan cākh 771.
- 'wadan yūts^u gāshē-nishē dīṭh^um anyēmūts^u
 ' gamūts^u aphshōrda zan ākāshē pyēmūts^u 772.
- 'amā wuch^umas triyāh akh chēs waphādār
 ' rachan bēkas chēh tas zan mōj^u gamkhār 773.
- 'galan yūts^u zan chalan ashi-sūty jāma
 ' haran yūts^u osh^u paran ōs^u, "Rāma Rāma" 774.
- wanith tas tiy dopun, 'sor^u bōz pānay'
 wanan kēh kēh ditin tām^l-sānd^l nishānay 775.
- tih būzith Rāma-juv bētāb sōpon^u
 suh nārūc^u rēh wuchith sīmāb sōpon^u 776.

YUDDHA KĀṆḌA.

39. THE ASSEMBLING OF THE ARMY. THE BUILDING OF THE CAUSEWAY.

- khabar gayě garm sōmbōrukh kushūnay
 kathāh Wōli ta Zāmōwan namūnay 777.
- pakan mōkta chakan wādar ta tim pānz'
 dapan kēh, 'tshāl mārav,' kēh, 'tarav mānz', 778.
- samith gay wōt' tati dyūthukh samandar
 wuchith pōñis parandan lāg' phuṭani par 779.
- karani log^u Rāma-juv Warunas madārāh
 'mē ath pōñis t^h kuni-kin' hāv tārāh' 780.
- dilāsāh karana-sūty būz^us-na Warunan
 tulun tāñ tīr, 'zal zālan bōh han-han' 781.
- Warun^u sōpon^u shēran kor^unas dilāsay
 'bōh cyōnuy band yot^u-tām zinda āsay' 782.
- korun rad tīr wōtarā-khand-kun pēv
 sapon^u tati ḍākh dod^u sōruy sh^uñāh gav 783.
- wonus Warunan, 'dōbāh akh ōs^u āsan
 'chalan wast^r rēshēn jōgēn sán^lyāsan 784.
- 'wanas-manz wādurāh ōsus Bolō nāv
 'khūts^u tsakh dōb^u wuchith yūts^u tas hasad āv 785.
- 'wanani log^u tas dōbis, "mē-ti kēh chalān ās
 "chalakh-nay chāl^lmāt' mē-ti kēh walān ās 786.
- "na-tay pōñis-andar tshunanay chalan-kūñ^u
 "wār^hhēs-tāñ gathān āsiy-na zāh nūñ^u" 787.
- 'mudā tas tiy korun dōb^u āv lācār
 'rēshis-nishē gav wadan tas yūts^u wonun zār 788.
- 'korun tām^l wākh, "yōsa kūñ^u Bol^u ba-dār^lyāv
 "barith pōñis-andar diyī tath gathīn nāv" 789.

- ‘Sadāshiv chuyna rēsh¹-sond^u wākh phirān
‘yih kēh pōñis-andar tshun^u tām¹ tih yīrān 790.
- ‘suh chuy wuñ-kēn diwan sīnā-andar tshōh
‘karan khədmath suh cyōñ^uy rāth ta dōh’ 791.
- tih būzith Rāma-juv kōtāh sapon^u shād
wanani log^u bar-Warun^u, ‘sad āpharīn bād’ 792.
- baṭhis-pēth Rām-juv yēli phōj hēth gav
tamis tāmāth Balāvīrun^u tētas pēv 793.
- hukum yiy drāv, ‘sōth^u gāḍanas diyiv tshōh’
athan-kēth pānz¹ ta wādar āy hēth kōh 794.
- tulan pal Bol^u thāvin pōñis-andar tim
gonḍukh sōth^u Lōki tāmāth bōna yih kor^u kām¹ 795.
- khōshī kūr^u sārēv^uy sōth^u jān kyāh gōs
khajēr hath kruh ta zēchēr tōr hath ōs^u 796.
- dōhan trēn sōth^u gonḍukh tār¹ tā cahil rōz
trē-ālam jama āmāt¹ wāra poz^u bōz 797.

40. AṆGADA'S EMBASSAGE.

- khavar yēli garm sēpūñ^u dūra-nazdīkh
sapon^u tas Rāwanas gōs gāshē tōrikh 798.
- khavar būzith suh Rāwun gav khavardār
khavar tām¹ kūr^u, ‘gāḍiv Lankāyē dēwār’ 799.
- Angud paigām hēth yēli gōs dubāray
khotus zōj^un ta wōj^un wāra-wāray 800.
- dopus tām¹ Rāwanan, ‘sir bāv kyāh chuy
‘pathar bēh wan t^uh ōkh^ur^u nāv kyāh chuy 801.
- ‘pozuy wan kyāh chuh ōkh^ur^u kīna dar-dil
‘tē zōj^uth Lōkh amī-nishē kyāh tē hōsil 802.
- ‘panun^u kus chuy t^uh kas-sūty chukh t^uh kas zākh
‘marani kīna zīnda rōzani kyāh karani ākh’ 803.

- asān Angadan jawāb tas dyut^u zi dīlkhāh
tyuthuy yuth^u Rāwanas tamī-sūty gav dāh 804.
- ‘bōh chus tasonduy nadiyē-pēṭh yus karan shrān
‘angōchas walana ākh āy¹ dēv-i-nādān 805
- ‘bōh ôsus dōd cēwan tamī wakhta mōsum
‘moṭhuy kētha myōn^u buth^u kar wāra mōlum 806.
- ‘tithay roṭ^umakh yithay hūnis raṭan s^uh
‘na-tay yitha dōda-shur^u khūz^uras diwan ṭ^uh 807.
- ‘dopus tām¹ Wōliyēn, “wōñ atha trāwun”
‘pazyā mē dusṭa wuñ-kēn zōr hāwun^u’ 808.
- dopus tām¹ Rāwanan, ‘kot^u gav suh Wōlī
‘zinday chwā kīna kūr^un tām¹ jāy khōlī’ 809.
- wadan won^unas, ‘korun tām¹ cyōn^u hyuh^u pāph
‘hyotus zuv Rāma-ṭandran kar ṭ^uh yinsāph’ 810.
- dopus tām¹ tōra phīrith, ‘āy¹ barādar
‘pisar nā kāsh^ukē āsakh ṭ^uh dōkhtar 811.
- ‘kēthau tas mōl¹-sond^u kartūth ṭē trōwuth
‘zinday ōsith marith kētha mandachōwuth 812.
- ‘tasond^u gara-bār kētha paradēn dyututh khyon^u
‘ṭē-hyuh^u santān tas mōlis pazyā zyon^u 813.
- ‘ṭē nay tākath yimay sūtin ṭē tot^u bōh
‘hēmāv tas khūn az-aphsūn-i-jādōh 814.
- ‘dimay hisa sāryukuy sata-kin¹ baray lōl
‘gumān gashī sārēniy biyē zinda gōs mōl^u’ 815.
- dopus tām¹ tōra, ‘kam-zātō yih mō wan
‘yinay gardan dinay wōñ Rāma Lākh¹man 816.
- ‘pozuy won^umay chēyēy yēkhbālmandī
‘shēran sōpan ma kar kēh khōd-pasandī’ 817.
- tithay būzith suh Rāwun āv dar-jōsh
gonḍukh Angud dopukh tām¹, ‘wōñ kariv hōsh’ 818.

wōdañē wōth^u tāj nyūnas pāna az-zōr
kalas dyut^unas akhāh sōpon^u sēthāh shōr 819.

jamāh rākhēs sapānⁱ tas āvūr^ukh tan
ṣaṭan māran wōthith gav ṣhāla māran 820.

athas-kēth tāj hēth rāzas-nishin gav
shēran gav Rāma-ṣandras-pēth paran pēv 821.

41. VIBHĪṢAṆA REMONSTRATES WITH RĀVAṆA. HE JOINS
RĀMA AND IS MADE KING OF LĀṆKĀ.

dapan, yēli Rāwanas tāmⁱ zōra nyuv tāj
Vibhīshēṇ tāmⁱ korun tami mulka yēkhrāj 822.

prīthōnas tas, 'wanum yith kyāh chuh tadbīr '
dopus tāmⁱ tōra, 'pānas chuy ṣē takhsīr 823.

'sahal waziyāh kathāh akh ōs^u āsān
'sapon^u mushkyul^u ta mandachōwuth panun^u pān 824.

'sōkhas-pēth dōkh wuchith pānay pashun āy
'wuchuth shēmshēri-kun gardūñ^u kashun ōy 825.

'ṣē kyāh gam chuy yih gōluth rākhēsan byōl^u
'ṣ^uh chukhnā shōkh yith zōluth panun^u ōl^u ' 826.

wañānas poz^u nasihath zahr-i-kōtil
wanun^u āsān amā bōzun^u chuh mushkil 827.

amiy kathi-sūty Rāwun shōr khyōwun
wadani log^u jahala-sūtin tāj trōwun 828.

korun āwāra tami gara-bāra-nishē gav
shēran gav Rāma-ṣandras pēth paran pēv 829.

dyutus tāmⁱ Rāma-ṣandran Rāwanun^u tāj
dopun tas, 'ṣēy dimay Lankāyē-hond^u rāj ' 830.

42. RĀVAṆA'S LETTER TO SUGRĪVA.

tabal wōy^ukh yōdas-pēth drāy khōsh-dil
pakan gay Lōki-kun manzil-ba-manzil 831.

tithay yēli Rāwanan paygām būzun
Shukāsōr wādaran hēth nāma sūzun 832.

mudā tām ¹ lodun Sugrīwas namaskār	
‘ mē chum tiy yād Sugrīv mā mē chum yār ’	833
wanani log ^u , ‘ myōn ¹ kām ¹ -sanā bāriy kan	
‘ taway mārani āham hēth t ^u h dushman	834.
‘ tih chuy-nā yād yēli tām ¹ bōy ^u mōruy	
‘ tih būzith rākhēsan wōth ^u sārēniy huy	835.
‘ tē kūh kami sāta māriy chēy-na kāh bāth	
‘ gānīmath chuy t ^u kan wōla yut ^u mē-nish wāth	836.
‘ t ^u h yōdwai mēth ^u r chukh wōla yāwarī kar	
‘ samith shētras hēmav khūn āy ¹ barādar	837.
‘ yiyiy nay wath yinas path tal khaṭith rōz	
‘ dazan chum dil mē tas-sūtin pozuy bōz	838.
‘ talakh nay dēsh ada carbas karay gūl ^u	
‘ tamiy-sūty zāla yith Lankāyē zuwūl ^u	839.
‘ gāthiyēy zindaḡī gāthi ān mānūn ^u	
‘ khabar kūr ^u may khabar gāthi shērth zānūn ^u ’	840.

43. SUGRĪVA'S REPLY.

sapon ^u dil-khasta tām ¹ māwāza tamyuk ^u lyūkh ^u	
korukh sar-basta Dashē-Rāwanas-nishin nyūkh	841.
muṣorun yiy porun cashmau horun khūn	
achar shēmshēr tath mazmūn chōkas nūn	842.
mudā yiy lyūkh ^u mot ^u , ‘ pāz ¹ -kin ¹ t ^u h chukh dōst	
‘ amā phyūrukḥ Dayēs wālun ^u paziy pōst	843
‘ chuh bē-parwāh dayāh wananūc ^u chēyā jāy	
‘ sh ^u nāh kari sōr ¹ sāy tas kyāh chuh parwāy	844.
‘ chuh kyāh ada myōn ^u yā yih cyōn ^u tas gam	
‘ gāthēs dār ¹ yāwa-nish akh pā-phyorāh kam	845.
‘ Niranzan boḍ ^u chuh Nārāyēṇ Nirākār	
‘ karun ^u chus pāna lūkan-pēth ladan bār	846

- 'karun^u tas tiy tse rākhēs-wāsanā phīr^a
 'phyuruy man yēli kūr^uy tāmⁱ Nāradan zīr^u 847.
- 'khabar kar kēh tse chēy kas-sūty gayēm kōm^u
 'wuchan chukh triyē-nazarī nōshē-hanzē zōm^u 848.
- 't^h chukh pōpī tse kar shūbiy ogun hyon^u
 't^h wātakh āchⁱ kaḍith hōnēn zinday khyon^u 849.
- 'mē kyāh maṭi cyāñē gardūñ^u cyōn^u zuv jān
 'bōh panani pāpa-sūty chus hāl-i-hairān 850.
- 'chuh Nārāyēṇ wuchan sōrui yih pānay
 'khōshī ōs^s ta gav sōrui bahānay 851.
- 'chiyēy kēh zōr hāwānⁱ hāv wuñ-kēn
 'na-tay wōla guīⁱ ganḍith lilā Dayēs wan 852.
- 't^h nay yikh ōyⁱ āsⁱ Lankā gaṭhiy h^uñ^u
 'aday tath pāph kēh tim cyāñē gardūñ^u ' 853.
44. THE ARMIES JOIN BATTLE. INDRAJIT WOUNDS LAKṢMAṆA.
- yih khath por^u Rāwanan yāñ pānasay yōt^u
 dapan, tāñ Rāma-tsandrūn^u phōj tot^u wōt^u 854.
- samandara Rāma-juv shēhras-andar tsāv
 Angud sūtin Ogun Halmot^u Ludar-Wāv 855.
- khōw^r-kinⁱ tim z^h zānⁱ mārani lāgiy dēv
 dachinⁱ-kinⁱ drāv Zāmōwanth Sugrīv 856.
- pakan gav Rāma-juv āndⁱ āndⁱ zi paṭṭan
 ṭ^akan gav brōṭh sārēn pāna Lāk^hman 857.
- lūzⁿ Sītāyē shēchⁱ 'āsⁱ āy khōsh rōz
 'hēmav zuv Rāwanas aki sāta poz^u bōz ' 858.
- tithay yēli Rāwanan paygām būzun
 nēcuyw^u zyūṭh^u-hyuh^u sēṭhāh hēth phōj sūzun 859.
- samith tim abada-bādⁱ rākhēs ba-autār
 Yindarzitas-sūtin lāryēy ba-yēk-bār 860.

- gaṭshan kēh viḥ karith ānd^hhīr^o lāgān
pakan kēh warn badalith ṭūri zāgān 861.
- gaṭshan kēh nāra-wuzamal kēh gaṭshan d^h
gaṭshan kēh ōsⁱ hāpath kēh gaṭshan s^h 862.
- sapānⁱ kēh manōshy tim kēh pariyē kēh jin
ḡb^r lāgan ta wālan rūd yā shīn 863.
- yōdas yēli mīlⁱ tim rākhēs ta wādar
timan asōran sapon^u zan kōri-khādar 864.
- wuchith Zāmōwanas gairath sēṭhāh ās
khūṭ^s ṭakh yūṭ^u ta mōrin sāsa-bādⁱ sās 865.
- Hanūmānan asōr yēli mōr^d wārāh
wanan chiy, Yindrazith boḡ^u jōd^ugārāh 866.
- khāsith gav bar-hawā tāmⁱ tīr trōvin
sēṭhāh mōrin ta wārāh ṭalanōvin 867.
- wanani log^u Rāma-ṭandras-kun Vibhīshēṇ
' khabardōrī kariv gaṭshi māra Lākhⁱman 868.
- ' yiyēs jōdāh karith dushman diyēs tīr
' gaṭhēs Halmot^u sipar dyun^u tiy chuh tadbīr ' 869.
- Hanūmānas wanani log^u Rāma-autār
' ṭ^h sūty pakh Lākhⁱmanas rōzus khabardār ' 870.
- ba-hēkmath rāth dōh tas sūty sūty ōs^u
kazāh yēli ās parhēzūk^u mashith gōs 871.
- nēnd^r pēyē Halmatis khōsh gav Yindarzīth
barish lōy^un ta say tas Lākhⁱmanas bīṭh^o 872.
- garaz Lākhⁱman ba-zakhmī tīr-i-jādō
sapon^u bēhōsh hōshuk^u tas na akh mō 873.

45. RĀMA LAMENTS. VIBHĪṢAṆA TELLS OF THE SAMJĪVANA PLANT. HANUMAT'S JOURNEY IN SEARCH OF IT. HE RETURNS WITH THE MOUNTAIN ON WHICH IT GROWS. ON THE WAY BACK HE IS BROUGHT DOWN BY BHARATA'S ARROW. INTERVIEW WITH BHARATA AND SAFE ARRIVAL IN LAṆKĀ.

- khavar yēli būz^o maranūc^u Rāja-Rāman
mathani log^u khākh kārⁱ tāmⁱ cākh jāman 874.

- wadani log^u zōra trōwun nāla-phār¹yād
 dopun, 'kyāh kor^u mē ākāshēn yih bēdād' 875.
- wodun, 'yiy rāza Dashērath gam khēwan gav
 ' tamis-pata pyāla zahruk^u Lākh¹manan cēv 876.
- ' amis pata pān myōn^u mārūn^u chuh āsān
 ' bōh marith pāna Sītā āsi hairān 877.
- ' tamis yān lukh wanan diyi nār pānas
 ' tyuthuy wadi yuth^u gāshan chala āsmānas 878
- ' tamyuk^u ōsum na gam yiy chum yiwān ār
 ' patav-lākan Vibhīshēṇ gav girīphtār 879.
- ' yih kyāh kari zāni wōn kath jāyi rūzith
 ' diyēs kati sōkh suh Rāwun hāl būzith' 880.
- wodun wārā, ' Baruth yod^u āsihēm yōr
 ' mē-pēth kar wātihēm yuth^u kāsi-hond^u zōr' 881.
- Vibhīshēṇ log^u wanani, ' tyuth^u āsi kus vīr
 ' kambar gāṇḍith dapas dawahāk¹ bōh tadbīr 882.
- ' chuh gāsāh akh wanas amrēth-sanzīwan
 ' kōhas-pēth rāth-kyut^u āsān shēmāh zan 883.
- ' anēy kāshāh gāshith sub^uhan prabātan
 ' sūrē-khasanay suliy gāshi zinda Lākh¹man 884.
- ' amā tot^u-tān gāshon^u wārā chuh manzil
 ' shurāh shēth kruh tot^u biyē yun^u chuh mushkil' 885.
- mandoch^umot^u ōs^u nā Halmōt^u t^ukan drāv
 wōthith gav tshāla hēth zan gav wōthith wāv 886.
- rumāh akh parbatas-pēth wōt^u yēkh-bār
 wuchun tath rākhēsau dith thōw^umot^u nār 887.
- tulun parbuth nakhas-pēth āv ākōsh¹
 Wudas sōpon^u buñul^u tim lág¹ karani kōsh¹ 888.
- Baruth bēdār sōpon^u tambalith drāv
 wuchun ākōsh¹ yēli ḍyūthun tsalan wāv 889.

- nakhas-kēth hēth tsalan zan sōna-sūnz^o Lōkh
dyutus tāmⁱ tīr ōs^us Rāwanūñ^o shēkh 890.
- Hanūmānas suh Barathun^u tīr yēli āv
wuchiv kētha-pōthⁱ pēv butarōts^o-pēth wāv 891.
- parani log^u ' Rāma Rāma kyāh yih bēdād
' yih jin chwā dēv chwā kina ādamī-zād ' 892.
- tithay būzith Baruth gav nāla trāwan
prīshan shēchⁱ ōs^u suh nēth āwan ta kāwan 893.
- tasanzē zēvi bōyⁱ-sond^u yāñ nāv būzun
pathar pēv yūts^u wodun bētāb sōpon^u 894.
- wadan pryutsh^unas, ' chuh kyāh tas bōyⁱ-sond^u hāl
' mē tas-nishē dūr gōmot^u wōt^u yūts^u kāl ' 895.
- Hanūmānan wonun tas hāl sōruy
' suh Lākhⁱman Yindrazītⁱ az rāth mōruy 896.
- ' tasandi lasanuk^u dawāh ath parbatas ōs^u
' tsē dyut^umot^u tīr dōrith yitⁱ wasith pyōs ' 897.
- dopus Baratan, ' tamyuk^u nō yāra chuy gam
' bōh tīras-pēth tsunath tōrith ba-yēkh-dam 898.
- ' tulun parbuth karav yot^u-tāñ kuñ^uy kath
' bōh tīras-pēth ba-Lankā wātanāwath ' 899.
- Hanūmānas tih būzith khōsh sapon^u man
wōthith gav kōh hēth pēv dar-ashukh-wan 900.

46. REVIVAL OF LAKṢMAṆA. DEATH OF INDRAJIT. AWAKENING AND DEATH OF
KUMBHAKARṆA.

- Vibhīshēṇ āv ta tsōdun nōsh-ē-dārōh
dyutun cyon^u Lākhⁱmanas tas tsol^u suh jādōh 901.
- sapon^u biyē zinda Lākhⁱman dits^un āwāz
korukh Halmot^u Ludar tāmāth saraphrāz 902.
- suh wōth^u thod^u Rāma-tsandras gāsh biyē ās
khanjar hēth pāna wōth^u asōran korun qās 903.

Vibhishēṇ Lakh'manas-sūty rūd ^u pānay tamis hōvin Yindarzītan nishānay	904.
suh Lakh'man-juv ⁱ karāṇay bōz ⁱ yēli dyūṭh ^u khaṭīth-pōṭhin raṭīth mōrun harith byūṭh ^u	905.
Angud biye Zāmawanth Halmot ^u Ludar Wāv gaṭhīth pēy rākhēsan sahlāb zan āv	906.
sapon ^u dēwāna Rāwun trān lōryōv Yindarzītūn ^u khabar būzith vēlaryōv	907.
dapan, tas ōs ^u bōywāh akh dilāwār shēh rēth sūrith gaṭhān ōs ^u nēn ^u dri bēdār	908.
sēṭhāh saktī karīth suy wuzanōwun wadani log ^u tas panun ^u ahwāl bōwun	909.
achēn phash-phash diwan lāran yōdas āv khēlis-manz-bāg pādar-s ^a h zan tatiy tsāv	910.
raṭan yēs tas ṭaṭan zan s ^a ṭ kapar-thān karan pārāh dubāray kēh na tas jān	911.
yiwan yus tas diwan dōrith ba-ākāsh dapan, tas kēh na rōzan lasanūc ^u āsh	912.
wuchan yēs tas buchān āch ⁱ dar hēwan jān ṭalan yus tas walan zan mār-i-pēṭsān	913.
sēṭhāh mōrin ta wārāh dūr trōvin raṭin wārāh ṭaṭīth tām ⁱ nēngalōvin	914.
kūr ^u n tizi ta khū ^u -rīzi karān āv kārīn maidān khōlī zan na kāh zāv	915.
wasith pēy sōr ⁱ wādar khyōkh hazimath tih Sugrīwan wuchun cashman khotus rath	916.
khūṭ ^u s yēli ṭakh sēṭhāh lāran tamis drāv wōthīth tas myūl ^u yitha nāras-sūtīn wāv	917.
sapon ^u ākāsh mēṭ ^u būmī sapūñ ^u kūñ ^u tatiy mā Shēshēnāgas thar sapūñ ^u nūñ ^u	918.

- kamān phuṭ^u tīr sūrith phīr^u shēmshēr
tsāṭikh jabajāma thaph lōy^ukh rāṭikh gēr 919.
- garāh lath akh akis lāyan garāh mushth
garāh buth^l-kin^l garāh biyē pusht-bar-pusht 920.
- garāh gur^l sōpanan yistāda rōzan
garāh tsāpan badan khūnī gatshan tan 921.
- garāh tim zar-kakav lāgan khasan hyūr^u
pēwan pānay wasith yēli yūts^u yiwan gyūr^u 922.
- garāh kaṭh sōpanan jabrūth hāwan
diwan daka akh akis-kun kala chāwan 923.
- satan dōhan satan rōts^un korukh jāṅ
ditikh pātāl pād^l ākāsh-kun hēng 924.
- patav-lākan asōr sōpon^u zabardast
dyutun dōrith pathar Sugrīv gav past 925.
- sapon^u bē-hōsh yēli buth^l-kin^l pathar pēv
kūr^us kōm Kumbhakarṇan hēth tamis gav 926.
- raṭith yēli rākhēsan tyuth^u pād^ushāh nyūn
Angud Halmot^u patay gay yāñ timau tsyūn^u 927.
- sapon^u sāthāh gatshith bēdār Sugrīv
wuchan hēth kōchi-kēth ōsus niwan dēv 928.
- dandau-sūty nast rūṭ^unas dōn athan kan
kāḍin tas mūla trōvin parbathāh zan 929.
- ṭ^akan gav Rāma-tsandras-nish asān ōs^u
suh rākhyos^u tyuth^u karith lāran patay gōs 930.
- pakan gav rath chakan yēli wāḍaran-mānz^l
wuchani lāg^l tas buthis zan chis pēwan pānz^l 931.
- wuchan yīm ōs^l tim tas-nish chih khōtsān
ṭ^akan wōth^u Rāma-juv tāñ tas dyutun kān 932.
- Sumīrāh hyuh^u wasith butarōts^u-pēṭh pēv
phuṭ^us han-han ta āḍl^ljēn sūr tas gav 933.

47. RĀVAṆA APPEALS TO ŚIVA FOR HELP. ŚIVA GIVES HIM THE
MAKĒŚVARA LĪṄGA, WHICH RĀVAṆA LOSES.

- khabar būzith tabar zan Rāwanas āy
sēṭhāh gav āshtaras tshādani log^u pāy 934.
- sēṭhāh kōpyōv drāv ada pāna Rāwun
gayēs yiy bōd Dayēs tiy ōs^u hāwun 935.
- khēwān aphisūs yūts^a tsāpani log^u zēv
'mē tas kyāh won^u,' tsētas pēv tas Sadāshiv 936.
- sēṭhāh kōpyōv ada yēli pyōs talwās
onun pushpakh ta gav bar-kōh-i-Kailās 937.
- shēran sōpon^u Shiwas won^u tām¹ ba-zōrī
padēn-pēṭh pāda-kamalan log^u suh pōrī 938.
- wonun tas, 'Rāma-tsandran kor^u mē bēdād '
ditin bārav wadan phār'yād-phār'yād 939.
- paran-tal gav Mahādēwas paran pyōs
shēran sōpon^u prakhoṭ^u Shiv pāna tōṭhyōs 940.
- Makēshōr tām¹ dyutus, 'gath Lōki nin rāth
'thawun tati Rāma-juv pōshiy na tāt¹ zāth 941.
- 'thawun yiti nith tot^u dushman yiyiy na
'amā yēti thāwahan tati thod^u wōthiy na ' 942.
- Makēshōr sūty pānas yēli suh hēth āv
wuchiv kētha-pōṭh¹ Nārod^u tas prakrēs^u tsāv 943.
- yih gav tshal, āv zal tas log^u wuchani dūr
dopun, 'kāshāh gotshum raṭihēm yih ṭhōkur ' 944.
- wuchun buḍ^u brōhmunāh dyūṭhun yiwan tām
dopun tas-kun, 'ts^h raṭh ṭhōkur mē zal ām ' 945.
- dopus tām¹ tōra, 'dātā ōra-kani phēr
'mē chum manzil pakun^u wārā gathēm tsēr ' 946.
- wonus tām¹ zār, 'raṭh yima pān nōvith
'dōyim^u gūr^u yēli gathēm tēli tshun ts^h trōvith ' 947.

roṭus tām ¹ gav suh Rāwun yēli nēbar drāv pakani log ^u zal tamis dār ¹ yāv-dār ¹ yāv	948.
sapon ^u lācār wārāh log ^u riwani dits ^u n krakh, 'zōra zal āv kōra-kani '	949.
dopus tām ¹ brōhmanan, 'wōñ sūr ^u wāday ' thowun ṭhōkur mōhalakh yistāday	950.
wuchiv kētha-pōṭh ¹ Rāwun tsha ¹ rōwun mōnīshōr gav Makēshōr wōḍañē thōwun	951.
lajyāv ada ṭhōkuras wārāh wandani rath 'wōthēm thod ^u ,' tām ¹ mulay kūr ^u nas na harakath	952.
Makēshōr sūty nyunuk ^u sūrus tamannā tasalli gōs suh phīrith gav ba-Lankā	953.

48. RĀVAṆA'S INCANTATION. IT IS DISTURBED BY HANUMĀN AFFLICTING
MANDŌDARĪ.

onun tshōḍith Shōkhur ōsus panun ^u gōr dopun tas, 'kyāh karav rūdum na kēh zōr	954
'chukhay gōr myōn ^u pozuy won ^u may t ^u h poz ^u bōz ' dopus tām ¹ , 'sankalaph kar wōth khaṭith rōz	955.
'yih chēy kath sath satan dōhan oḡun zāl 'zapith manth ^u r humun pōshiy na zāh kāl	956.
'ganz ^u r yōdwai yih zaph kāh kari na wāray 'shētra-sandī mōkha tēli sōpani suh māray '	957.
khonun son ^u cāh tathiy-manz-bāg suy byūṭh ^u oḡun zōlun tamyuk ^u d ^u h bōy ¹ tasānd ¹ ḍyūṭh ^u	958.
gathith tām ¹ Halmatas hyot ^u hāl bōwun 't ^u h gath Rāwun āgna-pēṭha nōsh ^u rāwun '	959.
gayēs lārān Angud Halmot ^u Vibhīshēṇ wuchukh Rāwun tapas-pēṭh mūd ^u mot ^u zan	960.
mulay thod ^u wōth ^u -na tas asōras dyutus mār karani log ^u zaph tapas tasandis namaskār	961.

- Hanūmānas wanani log^u yiy Vibhishēṇ
 'ts^h gath Mandōdariyē saktī sēṭhāḥ an' 962.
- suh gav Mandōdariyē on^unas sitēzay
 wonun tas, 'wōñ tshunay wōlinjē nēzay' 963.
- porun tāmⁱ nā-sazāḥ Mandōdariyē-kun
 gathhith tami hāl sōruy Rāwanas won^u 964.
- 'yiwan chim pānzⁱ ta wādar chim paran phāsh
 'tsolum trōvith nēcuy^u wōñ chēm kasūnz^u āsh' 965.
- wodun wārāḥ cashma-dula horun rath
 tih būzith drāv Rāwun ās gairath 966.
- dopus Mandōdariyē, 'wōñ chum na tākath
 dōhay won^umay ta zāḥ būz^uth na kāḥ kath' 967.
- dopus tāmⁱ Rāwanan, 'yim Rāma-juvⁱ mōrⁱ
 'timaui yim pāph kārⁱmātⁱ ōsⁱ tim hōrⁱ' 968.
- wodun wārā ḍēkas pananis dits^un tsūnd^u
 'Dayēs ōs^um khōshī tapasiyē gayēm khūnd^u 969.
- 'khabar chēy-nā Narāyēn pāna autār
 'mudā chum mōkth gathhun yiy chum karun^u kār' 970.

49. RĀVAṆA HIMSELF SALLIES FORTH. HIS DEATH.

- silāḥ sōruy onun sūtin tamis drāv
 dazan lāshⁱ zan grazan s^h zan yōdas āv 971.
- kūr^un yūts^u kāl tāmāth zōrawōrī
 dopun, 'khēma vēḥ asōr gay māra sōrī' 972.
- kunuy zon^u gav suh zan gōṭan-andar kāv
 gayēs h^uñ^u Lōkh yīrawūñ^u sōpūñ^us nāv 973.
- sangara-pēṭha sūrē lūstus añē-goṭ^u gōs
 badan ōṭyuk^u amā pōlōdⁱ hoṭ^u gōs 974.
- tabal wōy^un yōdas-pēṭh drāv lārān
 horun osh^u wanani log^u tāñ, 'wāhy Nārān' 975.

- samay sôruy wolun pānas kabāh zan
shēmala ākāsh būmi-khōta vēṭh^u tamis tan 976.
- kamān krūdūc^u kamand az-kām zi lōj^un
sipar māyāyē-sūty saktī sambōj^un 977.
- rathāh dambuk^u lodun tath zīn ahankār
ṭ^akan gav byūṭh^u sūras tal chapith nār 978.
- wālin jaba-jāma r^ash lūbūc^u diṣ^un khūdⁱ
rathas lāgⁱ yim lamani tim gam khēwan mūdⁱ 979.
- wadan butarāth yēli badzāth ḍyūṭhun
sapon^u tas shēm dopun, 'buth^u hāwa kas-kun' 980.
- pakan yēli gav wuchun sōrⁱṣay jahānas
kunuy Rāwun ta pētarun pyōs pānas 981.
- kamān krūdūc^u tuj^un yēli lāyihē tīr
dapan, tāmāth achēn tas bīṭh^u āndⁱhīr^u 982.
- tīh ḍishith pānzⁱ ta wādar āy lārān
manas-manz Rāma-tsandras ōsⁱ ṭhārān 983.
- shēran sōpānⁱ paran Nārāyēṇas pēy
wuchith tas Rāwanas māzas lūj^ukh rēy 984.
- dapani lāgⁱ tas, 'chuh Rāwun vih hōvith
'tyuthuy yuth^u sārēniy ṭhuni nēngalōvith 985.
- 'mahārājā dayā kar chukh Nārāyēn
'ṭhariy āsⁱ vēri gālⁱ ṭantsal sapon^u man 986.
- 'samandar chukh ṭ^ah āsⁱ chiyy pā-bubar zan
'hawāwā dīth chuh dāwā māyē-sūty man 987.
- 'taḡan chuy Rāwanas-sūtin karun^u ṭhal
'Nārāyēn rachta pananēn wōñ paran-tal 988.
- 'chuh būgun^u yūt^u krēchhēr kar chuh tākath
'Nārāyēn hāv ṭ^ah r^aṭaras-kun panūñ^u wath' 989.

- padyau-pēṭha shēra kin¹ trōwukh amāma
parani lāg¹ pānz¹ ta wādar 'Rāma Rāma ' 990.
- wadana-sūṭy pān nōvikh yūts^u wānikh zār
shēran gay Yīshōras trōwukh ahankār 991.
- saponukh sāwadān man golukh suh dushman
shēmīth nishē māyē santōshēs dīs^ukh tan 992.
- kanau kath bōz sōmana lag Yīshōras-kun
parun abyōs¹ r^ot^u hāviy suh darshun 993.
- nawakh prōnith thawakh yōdwai kathāh yād
galiy rākhyos^u ada sōr^uy tsaliy vyād 994.
- dapan, yēli Rāma-tsandran dyūṭh^u Rāwun
yēmau yuth^u wuch^u timan tyuth^u ōs^u hāwun 995.
- wanani log^u wāddaran, 'ath kyāh chuh cāray
'asōr dīshith gāthan būmiyē chih pāray 996.
- 'waniv wuñ-kēn Kamis chiwa Rāwanān¹ zōr
'aniv tas kala tsāṭith samayēs kariv dōr ' 997.
- dapan, sārēn¹ sapūñ^u tāmāth zabān band
humānī lāg¹ pān āgnas yitha humān kand 998.
- kamān karmūc^u tuj^un tas Rāwanas-kun
nishānas pāpakis-pēṭh tīr sēz^orun 999.
- vētsārūc^u wath wuchith dyut^unas ba-gardan
ratas-sūṭy myūl^u tyuth^u-hyuh^u Dashērāwuṇ 1000.
50. VIBHĪṢAṆA INSTALLED AS KING OF LĀKĀ.
- kūr^ukh shōdī munōdī drāy dīth tāj
Vibhīshēṇ Lōki-pēṭh gav dharm-kā rāj 1001.
- dapan, yot^u tāñ chuh tāban sūrē tsandram
karun^u rājuth ba-Lankā kēh na tas gam 1002.
- raṭīth yēli tati timau sōriy asōr mōr¹
tatiy tim pānz¹ ta wādar zinda gay sōr¹ 1003.

51. RĀMA DETERMINES TO SEARCH FOR SĪTĀ. 1004-1017

51. RĀMA DETERMINES TO SEARCH FOR SĪTĀ.

sapon ^u yēli Lōki-pēṭh asōran yih sambhār dapan, phīrith pakan gav Rāma-autār	1004.
wandūc ^ū sardī wuchith sardyōv bulbul taway gul ṭhāḍanas kor ^u tām ^l tagōphul	1005.
‘ tih mā zōnun harud atsanay gulālan ‘ wandas mā nāra-sūtin cashma zālan	1006.
‘ babūr ^ū ṭēph dith khaṭith rōzan yēmb ^u r-zal ‘ tithay yitha pōṭh ^l sabzī kōla-baṭhēn-tal	1007.
‘ gul-ē-kōsam ta biyē waṭaphāṭ ^l ta zindōr ‘ ṭalan pānas zēmistānas ladan bōr	1008.
‘ samith sōriy bahārāk ^l gul ba-dī-hāl ‘ wanduk ^u bōzan khaṭith rōzan ba-pātāl	1009.
gumān tas gav, ‘ gulas mā kor ^u wandan lūṭh ‘ na-tay wuch darm būgun ^u zanm chuy krūṭh ^u	1010.
‘ ṭakur dūrēr halab-shishēs kakur ^u pyōs ‘ wanduk ^u bahāna man tas pāna haṇḍ ^u ryōs	1011.
‘ manas mā gav tamis Sītāyē kar-tāñ ‘ bōh chēs rātas ṭōḍūsh ^ū ṭandrama prazalān	1012.
‘ bō-nay nērakh chih tārakh pān mārān ‘ Sumīras sōr ^l say chum sūrē ṭhārān	1013.
‘ sēṭhāh ōsus gamot ^u tizuk ^u ahankār ‘ chambas-pēṭh lūr ^ū gayēs hyot ^u nas phambas nār	1014.

52. MANDŌDARĪ AND SĪTĀ.

dopun Mandōdariyē mātāyē yānē ‘ ṭ ^u h wantam kyāh mē ōsum karmalānē	1015.
dapan, tami lōla-sūty yith dop ^u tamis-kun ‘ yithay-pōṭhin zan ^u m sōruy chuh būgun ^u	1016.
‘ kaway-bāpath ṭē lōj ^ū th nāra-wuzamal ‘ kēthay ṭandrama khoṭ ^u tham tārakan-manz	1017.

- ' kaway-bāpath wadan chēkh mōkta hāran
 ' kēthay sōsan koruth dōn gul-i-anāran 1018.
- ' kaway-bāpath tē lōguth aṣhka-pēcān
 ' matay wadtam kēthay khōruth razē pūn 1019.
- ' kaway-bāpath yēmb^ar-zal bara kūr^utham
 ' horuth rath wārayāh bēb nāra būr^utham 1020.
- ' kaway-bāpath koruth sōmbul paraishān
 ' maran bulbul karān armān ba-armān 1021.
- ' kaway-bāpath tē wuñ nīlyēy wōzālⁱ nam
 ' khēwan chēkh gam tē ami-sūty kyāh gāthiy kam 1022.
- ' kāmīy dop^unay, "ma kar kuni sāta ārām"
 ' kāmīy dop^unay, "tē gāthⁱnay mandēñēn shām" 1023.
- ' kāmīy dop^unay, "tē lōlas yūts^u gāthiy hōl"
 ' kāmīy dop^unay, "tē dushman ōsⁱnay mōl^u" 1024.
- ' kāmīy dop^unay, "lōkūt^u āwāra sōpan"
 ' kāmīy dop^u Rāwanas, "hiyē-māl phōj^u wan" 1025.
- ' mē būzum hiy niyēm bōna nōgⁱrōyiy
 ' yih kāmⁱ yutsh^unay zinday gāthⁱnay judōyiy 1026.
- ' bōh nay wōñ cyōn^u gam khyon^u yūt^u tsālay
 ' pakum sūtin nimath karathas hawālay' 1027.
- wadan gayē lūj^u wanani Mandōdarī zār
 wodun tyuth^u yuth^u narakan tshēta gāshan nār 1028.

53. MANDŌDARĪ'S LAMENT. SHE INTERCEDES WITH RĀMA FOR SĪTĀ.

(Metre, Accentual.)

- ' parayō lōla yēshi "Rāma Rāma"
 ' ma wōñ rōsh Rāma-tsāndarō 1029.
- ' ts^ay chukh hiyē aṇd^aruk^u dāna
 ' yih chēy pāna yēmb^ar-zal
 ' kyāh kara bara kūr^utham khāma
 ' mav rōsh Rāma-tsandarō

- ' parayō lōla yētsi " Rāma Rāma "
 ' ma wōñ rōsh Rāma-ṣandarō 1030.
- ' gōlābō mav ṣalum trōvith maswal
 ' maswal pān nōvith chēy
 ' yēmb^rzal-pāna bādām-cashmō
 ' mav rōsh Rāma-ṣandarō
 ' parayō lōla yētsi " Rāma Rāma "
 ' ma wōñ rōsh Rāma-ṣandarō 1031.
- ' yih chēy butarāth ṣ^h chukh nab
 ' mav diṣ dab dōgun^u mār
 ' yih chēy tan ta ṣ^h chēhas jāma
 ' mav rōsh Rāma-ṣandarō
 ' parayō lōla yētsi " Rāma Rāma "
 ' ma wōñ rōsh Rāma-ṣandarō 1032.
- ' Dashērāwun ṣs^u mē bahānay
 ' bōh ṣs^us pāna pariyē-zāth
 ' kawa zāna Dayēs khōsh kyāh āmō
 ' mav rōsh Rāma-ṣandarō
 ' parayō lōla yētsi " Rāma Rāma "
 ' ma wōñ rōsh Rāma-ṣandarō 1033.
- ' ṣ^h ṣsukh mājē māl^lshē-khānay
 ' yih ṣs^uy pāna yēmb^r-zal
 ' karmalāni yiy mē nēkhpūr^u ṣāmō
 ' mav rōsh Rāma-ṣandarō
 ' parayō lōla yētsi " Rāma Rāma "
 ' ma wōñ rōsh Rāma-ṣandarō 1034.
- ' yih chēy mājē-hūnz^u shīr-khārō
 ' āwāra gōmūts^u mālīni az
 ' cyōnam dōd biyē dāma dāma
 ' mav rōsh Rāma-ṣandarō
 ' parayō lōla yētsi " Rāma Rāma "
 ' ma wōñ rōsh Rāma-ṣandarō 1035.
- ' ṣsus lāni drāyēm krāni
 ' karma-lōn^l myōn^l won^unam yiy
 ' dop^unam tas ti yiy lēchyāmō
 ' mav rōsh Shyāma-sōndarō

- 'parayō lōla yēshi "Rāma Rāma"
 'ma wōñ rōsh Rāma-tsandarō 1036.
- 'gūṇḍ⁰mas kūñ⁰ tshuñ⁰m kōli
 'mē dopⁿ zōli gayēs-nā
 'shēhra lūb⁰tha kīna kunī gāma
 'mav rōsh Rāma-tsandarō
 'parayō lōla yēshi "Rāma Rāma"
 'ma wōñ rōsh Rāma-tsandarō 1037.
- 'azalaki lāni ōyiy bāgi
 'tsey pata lāgi tōnz kyāh dāy
 'pās kar pitarēñē dīn mā pāma
 'mav rōsh Rāma-tsandarō
 'parayō lōla yēshi "Rāma Rāma"
 'ma wōñ rōsh Rāma-tsandarō 1038.
- 'hārān āyēs ashicē tsāla
 'lāran sūty Sitā hēth
 'khōsh yiwawān¹ khōsh andāmō
 'mav rōsh Rāma-tsandarō
 'parayō lōla yēshi "Rāma Rāma"
 'ma wōñ rōsh Rāma-tsandarō 1039.
- 'kanāki myāni hē kanadūrō
 'bōh gūra-gūra karayō
 'dūra-phali myāni khōsh-kandāmō
 'mav rōsh Rāma-tsandarō
 'parayō lōla yēshi "Rāma Rāma"
 'ma wōñ rōsh Rāma-tsandarō 1040.
- 'haṭāki myāni hā mōktahārō
 'pōkhta-kāra kar mō hōl
 'guma-bōl¹ lōla cyāni āmō
 'mav rōsh Rāma-tsandarō
 'parayō lōla yēshi "Rāma Rāma"
 'ma wōñ rōsh Rāma-tsandarō 1041.
- 'guma-haṭi myāni būm kōpōnī
 'mūhani tīra mōr⁰thas bōh
 'siyā-cashma chēy bādāmō
 'mav rōsh Rāma-tsandarō

54. MANDÔDARĪ BRINGS SĪTĀ TO RĀMA. 1042-1053

- ‘parayō lōla yēṭhi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-ṭandarō 1042.
- ‘prakāshē-sūty yēli rōza hōshē
 ‘gōlābas gav kōṅga-pōshē-rang
 ‘dil gav sang ta tan gayē trāmō
 ‘mav rōsh Shyāma-sōndarō
 ‘parayō lōla yēṭhi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-ṭandaro’ 1043.

54. MANDÔDARĪ BRINGS SĪTĀ TO RĀMA. RĀMA'S DOUBTS ABOUT SĪTĀ. THE
 GODS AND DAŚARATHA BEAR WITNESS TO HER PURITY. THE ORDEAL
 BY FIRE.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

- mudā Mandôdarī Sītāyē hēth gayē
 wadani lūj⁰ Rāma-autāras paran pēyē 1044.
- wodun wārāh dopun tas, ‘myōn⁰ kar pāy’
 dopus tām¹, ‘gāṭh ṭē chēy Lankāyē-manz jāy’ 1045.
- kūr⁰s tamī lōla-sūty līlā sa būz⁰n
 dilāsāh dith tiṭhay Lankāyē sūz⁰n 1046.
- dilāsāh dith sa yēli sūz⁰n ba-Lankā
 pakan gav lūj⁰ pakani tas-sūty sa Sītā 1047.
- dopun Sītāyē-kun tām¹ Rāma-ṭandran
 ‘ṭē-kun wuch¹wuch¹ mē wārāh man chuh ḥand⁰ran 1048.
- ‘gōḍaṇ tām¹ rākhēsan dar-dil kūr⁰y jāy
 ‘ṭhētyōy mā man tamyuk⁰ mā chuy ṭē parwāy 1049.
- ‘dōyum⁰ ōsuy sēṭhāh gōmot⁰ ahankār
 ‘“mē-pēṭh dēwāna gōmot⁰ Rāma-autār” 1050.
- ‘trēyim⁰ trīvarna ōs⁰kh-nā ba-Lankā
 ‘dapan sōriy, “kūñ⁰y zūñ⁰ ōs⁰ Sītā” 1051.
- ‘yih ṭūrim⁰ cyōn⁰ buth⁰ ḍishith ḍolum man
 ‘ṭhēñ⁰y yōrī ṭhēnith wōñ gōs dushman 1052.
- ‘mōhōbath gav kathāh sūrum tamannā’
 tih būzith lūj⁰ wadani kōtāh sa Sītā 1053.

- dopun tas-kun, 'satūc^u sōkhī anay wōñ
'trikōṭi dēwatā sōriy anay wuñ' 1054.
- wuchun ākāsh-kun wūth^u tōra wōñī
'chēh pāpau-nish judā yih lāl-i-kōñī' 1055.
- pryutshun Sūrēs tāmiy wārā kasam hōv^l
'yih chēy nirmal apoz^u dōrzan hēyin nōv^l 1056.
- dopun Yindras, 'pozuy Nārān-nēmāt^l wan
'mē mā zāh Rāma-tsandras-rost^u ḍolum man' 1057.
- kasam Yindrāza hāwan, 'tā-ba-l-hāl
'kañēkh Sītā mē chum sākhyāth Mahākāl' 1058.
- wadan Sītā dapan tas, 'chukh ts^h autār
'kasam chum yiy tsē-path gātsha nēnd^uri bēdār 1059.
- kasam chum yiy paradēn-nish lagēm pām
'kasam chum brōṭha bēh bar-pharsh-ē-ārām 1060.
- 'tsē-rostuy kus dōyum^u ts^uy chukh trēkāran
'yēman rātas dōhas sōriy chih tsāran 1061.
- 'kasam chuh yiy tsē-rost^u-ay kāh mē khōsh ām
'sahā āsum mē wōñ kāsūm parüz^u pām' 1062.
- wodun yūts^u, gōs Dashērath rāza paidā
dopun gōbaras, 'pozuy nirmal chēh Sītā' 1063.
- wonus tām^l Rāma-tsandran, 'āy^l Dil-ārām
'wanay wōñ poz^u taway āsakh na bad-nām 1064.
- 'ūñ^uth yēlī shrōtsarūc^u sōkhī dyututh lāph
'ts^h atsh nāras-andar sōruiy tsaliy pāph 1065.
- 'sēṭhāh r^ot^u won^u sarāphas-kun sōn^ur^l bōz
'"naniy sōn nāra nīrith yāra khōsh rōz" 1066.
- 'ts^h atsh nāras-andar yod^u chiy tsē r^ut^l gōn^l
'tatiy gātshī sara sartal āsi yā sōn' 1067.
- shēmāh gardan gayēs hūj^u lūj^u wadani
'tih zānakh yēs yih banī tas kyāh sapanī' 1068.

- munōdī drāyē yiy nōsūri lod^u trān
balin yā nār zōlin tas chuh tiy jān 1069.
- wadan Sītā jamā gay pānzⁱ ta wādar
ogun shītan kruhan sōpon^u barābar 1070.
- dapan kēh, 'nāra dazi wuñ pōparis tan'
dapan kēh, 'āsi wuñ prazalan shēmāh zan' 1071.
- dapan kēh, 'tsāyē sōrgūc^u hūr nāras'
dapan kēh, 'wāti wuñ mā sōrga-dwāras' 1072.
- dapan kēh, 'asōra-sandi-putshy gōs yuth^u hāl'
dapan kēh, 'pariyē wuñ āchⁱdar walēs nāl' 1073.
- dapan kēh, 'kyāh-sanā kyuth^u-hyuh^u banēs rang'
dapan kēh, 'dūr^u yuth^u duniyāh gathēs tang' 1074.
- dapan kēh, 'Rāma-sandran hyot^u amis khūn'
dapan kēh, 'nērī wuñ zan abra-tala zūn' 1075.
- dapan kēh, 'yiy chuh tas yēs pāph āsan'
dapan kēh, 'kūh na karmūc^u hān kāsān' 1076.
- pakan gayē pāna āmūts^u Mōha-māyā
pakan phīrith wuchan chēy tsāyē tsāyā 1077.
- pakan gayē pāna yīran āyē Sītā
tīthis nāras-andar zan wūth^u ba-daryā 1078.
- karan mōrchala ōs^us nāra-pēthⁱ rēh
'wanday rath kath karum sāthāh atiy bēh' 1079.
- dazith gav tas wuchith sōruy tsandan-kāth
sa tizūc^u rēh wuchith d^uh tsol^u diwan lāth 1080.
- suh gairath nār dīshith path gav az-nūr
gayēs kēh ts^unē kēshāh basm kēh sūr 1081.
- riwan Sītā pēwan tas-pēth tēngal * kūrⁱ
raṭan gul zan tsatan kōsam athau-sūty 1082.

* V. L. nāra-kang.

- dazith yēli nār gav tā cār-dah rōz
 ṭōdūsh^u ṭandrama sōpon^u māh-i-dilsōz 1083.
- achēn lūj^u zūn wuchⁱ wuchⁱ ṭandramas-kun
 wanani lāgⁱ, 'kami sangara hāvi darshun ' 1084.
- sapon^u ṭandrama zan shāmas namūdār
 wuchith tas-kun ṭolukh sārēn gāṭakār 1085.
- wuchukh tas krūd gōmot^u ḍēka-nishē dūr
 dopukh, 'Lākhⁱmī chēh mā Brahmā-juvūn^u kūr^a ' 1086.
- sōnākⁱ wast^r walith yēli drāyē Sītā
 shurāh sāmāna tami ānⁱmātⁱ sarāpā 1087.
- wōnduk^u ṭol^u gōsa gam sapūn^u sōkhas-tal
 gōlābas mīj^u biyē bāgūc^u yēmb^r-zal 1088.
55. THE COMING OF SPRING. RĀMA'S RETURN TO AYŌDHYĀ.
- ṭalith gav shīn rūd^u ṭhēph dith suh dar-kōh
 zēmistān sūr^u sōtānⁱ āy r^atⁱ dōh 1089.
- raṭith tas yirⁱkumis ditⁱ nyōvⁱ paizār
 ariñē-pōshēs sapūn^u hiyē-māl bēzār 1090.
- wonuy yiy ṭēka-baṭañēv gili-ṭūryēv
 wuchith tas sōsanās āmūṭ^u phaṭith zēv 1091.
- asani lāgⁱ pānavūn^u waṭa-phāṭⁱ ta zindōr
 kōngas wuch pōparay rūzith gayēs khōr 1092.
- laḍar-pōshēn anāras kor^u gulis myūṭh^u
 wanan kanṭhas, 'hasa, asē kaīsi mā ḍyūṭh^u ' 1093.
- asan kōsam khasan zuv handi-pōshēn
 ṭasan zambakh wadān māswal chēh tōshēn 1094.
- yih pampōshēs dapan hiy-āsmōnī
 'mē-sūty kēṭhā thavūn^u gāṭhi pōrⁱzōnī ' 1095.
- bab^r^u lāran tabar hēth gair-ē-jinsan
 mōshka-sūtin ṭhonḍun samsār zi han-han 1096.
- wōzālⁱ-pōshau-sūtin yēli sabz gav kul^u
 gulan-pēṭh ṭhāla māran chuy suh bulbul 1097.

UTTARA KĀṆḌA.

56. RĀMA'S RETURN TO AYŌDHYĀ.

- sapūñ⁰ yēli sabza sabzī sōr⁰ butarāth
yēṣhāh sōpūñ⁰ garas tas drāv r⁰t^u sāth 1098.
- wōthith ākōshi gav bar-takht-i-Rāwun
pakan Yindras thēkan nēhadāv chuh hāwun^u 1099.
- ṭ^akan tot^u wōt¹ yēti-nā ōs⁰ tas mōj⁰
suh wōtith wōt^u Lākh¹man sūty hēth phōj 1100.
- bihith gam hēth sēthāh mātā Kusalyā
asān āyēs wanani lūj⁰ tas Sumitrā 1101.

57. SUMITRĀ'S SONG.

(Metre, accentual.)

- ‘hāryēy bōz pōshēnūlūñ⁰ bōla-bāshē
‘āshē-rastēn gāsh haiy āv 1102.
- ‘dam chuh duniyāh ṣaṭith wālawāshē
‘zāla lāg¹ rāzahams kathī kan thāv
‘Rāma-juv¹ shēch¹ haiy lūz⁰ anda-gāshē
‘āshē-rastēn gāsh haiy āv 1103.
- ‘brūṭhim⁰ āsh chēy nēnd^ari nāshē
‘sēnd^ari-tham sōn^u āgan tsāv
‘hada-rost^u dila tas kar talāshē
‘āshē-rastēn gāsh haiy āv 1104.
- ‘lalawun lāla-phol^u ma kar shur¹-bāshē
‘sulawun sulavith hāl tas bāv
‘mōlawani gāthi nyun^u phōlawani gāshē
‘āshē-rastēn gāsh haiy āv 1105.
- ‘pātāla khot^u kina, woth^u ākāshē
‘prakāshē tasandi-sūty dāg haiy drāv
‘nāv chus azalayē abadaḳi gāshē
‘āshē-rastēn gāsh haiy āv 1106.

- 'wōhtay bōzi kartas zōri
 'Rāma-juv bōzi-nā yiyi-nā sōn^u
 'zāra-pāra kartas bōzi-nā bāshē
 'āshē-rastēn gāsh haiy āv' 1107.
- 'Kiki ta Kusalyā āyē brōṭha lārān
 'būzukh zi Rāma-juv ta Lākh¹man āv
 'kan thav kathan bōzta bōla-bāshē
 'āshē-rastēn gāsh haiy āv 1108.
- [Sumitrāyē dop^unakh, 'wān¹tav wāray
 'apoz^u chwā poz^u chwā Rāma-juv sōn^u
 'añēgoṭ^u gōmot^u ōs^u āv wōñ gāsh
 'āshē-rastēn gāsh haiy āv' 1108a¹.
- pāna tām¹ korun darm ta dāṇay
 naḡarāk¹ lūkh gay traph^uth sōriy
 jānawār bōlani lāḡ¹ karēkh bōla-bāshē
 āshē-rastēn gāsh haiy āv 1108b.
- samith sōriy āy tot^u lārān
 dēwatā sōr¹ tōtā karanē lāḡ¹
 sārēv^uy samith won^u, 'āv az prazi gāsh
 'āshē-rastēn gāsh haiy āv' 1108c.
- kāmādini s^uh āv gāsa hēth pānay
 shāl gūb^u hōr^u brōr^u āsa yēkh-jā
 sōriy chih karan panañē bōla-bāshē
 āshē-rastēn gāsh haiy āv 1108d.
- gyāna zōn^u sārēv^uy gyānawālēv
 āmot^u chuh Bhagawān pāna zanmas
 bāhan sūrēn-hond^u chuy tas prakāsh
 āshē-rastēn gāsh haiy āv 1108e.
- Rāma-juv yēli byūṭh^u takhtas pānay
 dēwatā sōriy samith āy

¹ Verses 1108a-1109 occur only in one MS. They are a mixture of verses celebrating Rāma's return from exile, and of memories of the rejoicings at his birth. Cf. verses 88, 99.

prath jāyi sōpān¹ nagma ta nācē
āshē-rastēn gāsh haiy āv 1108f.

zūna-pāch¹ navim^u tītras kyutuy
bōdwār rūhin vrushē-lag^un ōs^u
arda-rāth gōmūt^u ōs^u āv biyē gāsh
āshē-rastēn gāsh haiy āv 1108g.

prabāth phōi^u tōy būz^u yēli rāzan
khōsh gav Dashērath vēṭhani log^u
Vasishṭhan dop^unas zāv phōlawani gāshē
āshē-rastēn gāsh haiy āv] 1109.

58. KAUSĀLYĀ'S JOY.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - -.)

'wōthith wananōv¹tōs wōlinji shēr drāv
'suh tsol^umot^u Rāma-juv Sitāyē hēth āv ' 1110.

tih yāñ won^unas tamis kētha-pōth¹ osh^u rūd^u
wasith pēyē rāza Dashērath zan tēliy mūd^u 1111.

wonun sārēn¹, "'tsalith gav yār" wān¹tav
'suh rūṭhum Rāma-juv tas zāra wān¹tav ' 1112.

tatiy tami dōd¹ wān¹, 'gāth¹nas balāy dūr '
tih būzith sōpanani log^u shēstras sūr 1113.

pakan gayē dōn achēn rūdus na kēh gāsh
achiv dyūṭhun gōbur biyē āv tas gāsh 1114.

korukh yēli nālamot^u dōnaway wasith pēy
onukh yūt^u zōr lōlan bēkhabar gay 1115.

ganz^r yēs āsi tas hyuh^u rōw^umot^u lāl
labēs yēli kyāh gāshēs tas-kun wuchith hāl 1116.

wadana-sūtin badan dōnawān¹ wanyēyēkh
bandan-kun band zan nistar sanēyēkh 1117.

Sumitrā āyē ānd¹ ānd¹ grāyē māran
pakan mōkta chakan pēth¹-kin¹ sitāran 1118.

(Metre, Accentual.)

- ' Rāma-ṣandra Hari-Nārāyēṇō
 ' lāgay dāna-dānāy hiy 1119.
- ' manas mā ṣē roṭ^utham gōsa
 ' lāgayō tōsa-pōbarē
 ' āham hēth ṣ^ah Lākh¹mī pāna
 ' lāgay dāna-dānāy hiy 1120.
- ' khot^uham pūri-kani sūrē-rūpa
 ' ṣalēm mūrē-alarun^u
 ' ṣ^ah chukh pāna zuwuk^u jāna
 ' lāgay dāna-dānāy hiy 1121.
- ' mōktuk^u hār ṣē chuy haṭi
 ' chēsay maṭi pālanī
 ' wuchana cyāni wōḡanan shāna
 ' lāgay dāna-dānāy hiy 1122.
- ' ṣ^ay chukh ann ṣ^ay chukh dana
 ' ṣ^ay chukh mana-manzuk^u tiz
 ' ṣē khyāh wanay bōh kyāh zāna
 ' lāgay dāna-dānāy hiy 1123.
- ' ṣ^ah chukh hēri ṣ^ay chukh bōna
 ' wañām mana wuchath nēth
 ' ṣ^ah chukh ṣ^ay zānakh pāna
 ' lāgay dāna-dānāy hiy 1124.
- ' ṣ^ah chukh mājē zāmot^u rāja
 ' ṣ^ah chukh wājē nishānāy
 ' ṣ^ah chukh pāna māl¹shē-khāna
 ' lāgay dāna-dānāy hiy 1125.
- ' ṣ^ah chukh hiyē ṇd^aruk^u dāna
 ' ṣ^ah chukh jāna-mīrāh jān
 ' mē ṣali wōnda-nishē armāna
 ' lāgay dāna-dānāy hiy 1126.

- 'wōthum tāj lōgum shēri
 'wōnduk^u nēri tamannā
 'yēthi yus na suh nēth āsi hairāna
 'lāgay dāna-dānay hiy' 1127.

60. RĀMA'S HAPPY RULE.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - -.)

- tamis Sītāyē biyē dōn rāja-zādan
 lajēkh byon^u byon^u wandani tima cashma pādan 1128.
- kōṭhis-pēṭh kala hēth tami lalanōvin
 dilāsāh dith sambōlin sulanōvin 1129.
- jamāh sōriy khal⁰kh yēli āy yēkh-bār
 samith tas Rāma-tsandras yīy wānikh zār 1130.
- Shēturgun Baruth biyē lūkh āy sōriy
 lagani lāg¹ Rāma-tsandras pōr¹-pōriy 1131.
- tulukh mōrchala kār¹ kār¹ lōg^uhas tāj
 Hindustānas korukh mūkūph chath bāj 1132.
- sapūñ⁰ mashhūr yēli tiēh⁰ hukmrōnī
 tih amrēth cēth lukau lūb⁰ zindagōnī 1133.
- tapishōr rēsh¹ ta wādar jūg¹ brōhman
 sapān¹ khōsh-dil Dayēs-kun gonḍ^u timau man 1134.
- ānikh ganjīna muṣarōvikh khazānay
 ditin darmas garīban panani pānay 1135.
- parani log^u 'Rāma Rāma' sōr⁰ ālam
 borukh ānand trōwukh sāryukuy gam 1136.
- kūr⁰n yūts⁰ kāl tāmath hukmrōnī
 dapān ōs¹, gūth⁰ zi āsūñ⁰ tsūr⁰ jawōnī 1137.

ITI ŚRĪRĀMĀVATĀRACARITAM.

ATAḤ PARANĀ LAVAKUŚAYUDDHACARITAM.

II.

ATHA LAVAKUŚAYUDDHACARITAM.

61. SĪTĀ'S CONCEPTION.

(Metre, *Hazuj*, ∪ - - -, ∪ - - -, ∪ - - .)

- dōhāh akh Rāma-ṣandras bab ṣētas pēv
wonus tām¹ sōpān¹, 'cyōn^u pōtrō mē gam khēv' 1138.
- onun ryosh^u nād dith won^unas panun^u hāl
dopun, 'gāṣhī dōn achēn āsun^u trēyum^u lāl' 1139.
- Vasishṭhan yith korun tāñ jag-i-ashōmīd
dyutun Sītāyē amrēth cyon^u porun vīd 1140
- bahārāk¹ dōh zamīn ōs^u zāpharōnī
ḡb^ār¹-naisōn¹ roṭun tami lāl-i-kōnī 1141.
- wanan, tāñ yāñ rūṭ^ukh hōgiñē-andar jāy
dapan, wōth^u hōgiñēn-sūty hōgiñēn nyāy 1142.

62. SĪTĀ'S SONG TO RĀMA.

[Sītā wanān Rāma-ṣandras.]

(Metre, Accentual.)

- 'mōr^uthas madanō thūv^utham lādan
'pādan wandayō zuv tay jān 1143¹.
- 'mātā Kusalyā āyē brōṭha lārān
' "Rāma-juv raṭahōn nālamati bōh"
'Sumitrā chēh lārān, "wandas zuv pādan"
'pādan wandayō zuv tay jān 1143a.
- 'mātā yēli ḡṭh^u tām¹ Rāma-juwan
'Rāma-juv paran pyōs pēṭh pādan
'Kikiyi zuv wond^u Rāma-juwas pādan
' "pādan wandayō zuv tay jān" 1143b.
- 'nād dith onun Vasishṭha mahā-ryosh^u
'wuch-bā nēchatur rāj dimōs
'sōriy paran pēy tasandēn pādan
'pādan wandayō zuv tay jān 1143c.

¹ Verses 1143-1144 occur only in one MS.

- ' Baruth ta Shētrugn āv brōṭha lārān
 ' Rāma-juwas paran pēy pādan-pēṭh
 ' "mōrchala-tāj dīth wanday zuv pādan "
 ' pādan wandayō zuv tay jān 1143d.
- ' khōsh gav naḡar ḡyūṭhukh yēli rāza
 ' sōriy darm dān lāḡ¹ karanē
 ' khōsh gav Rāma-juv būz^unakh pānay
 ' pādan wandayō zuv tay jān 1143e.
- ' zanm pyoy^u hyon^u Rāwanani bāpath
 ' hīthāh Dashēratha-rāzanē
 ' taway wanwās ḡōkh ṭ^uh pānay
 ' pādan wandayō zuv tay jān 1143f.
- ' wanwās byūṭh^uham Danḡakh-wanay
 ' āshram roṭuth wanas-manz
 ' Shūrpanakhi viḡ kor^u āyē tot^u lārān
 ' pādan wandayō zuv tay jān 1143g.
- ' pach rēth yēli ḡoy^u tasandis wādas
 ' Shūrpanakhi shēch¹ kūr^u tas Rāwanas
 ' tambalyōv Rāwun lāryōv pānay
 ' pādan wandayō zuv tay jān 1143h.
- ' sán¹yās lōḡith ḡōs yēli dānas
 ' ṭūri āv Sītā hēth pānas
 ' bram kētha dyutun tithis Bhagawānas
 ' pādan wandayō zuv tay jān 1143i.
- ' ḡayē yēli khabar tas Bhagawānas
 ' būzun zi Sītā hēth gav Rāwun
 ' pāra pāra korun sōna-sandēn jāman
 ' pādan wandayō zuv tay jān 1143j.
- ' wati yēli nīr¹ nīr¹ ḡīṭhikh tim wādar
 ' nāla tul^u timau, "kam-sanā chih "
 ' Rāma-juv ḡyūṭh^u yēli Halmāt¹ pānay
 ' "pādan wandayō zuv tay jān 1143k.
- ' "zār myōn¹ bōztō Shrī Bhagawānō
 "pādan wandayō zuv tay jān" 1143l.

Rāwanas mārani ākh Bhagawānō

‘ Rāwun tiy zānawunuy ōs^u

‘ dōha aki dop^umas, “ ma kar aparāday ”

‘ pādan wandayō zuv tay jān

1143m.

‘ “ Sītāyē hēth ākh Dandakh wanay

‘ “ taway Rāma-juv mārani ōy

‘ “ zāra pāra tas kar, chuy autārō ”

‘ pādan wandayō zuv tay jān ’]

1144.

63. THE TREACHERY OF SĪTĀ'S SISTER-IN-LAW.

(Metre, *Hazaj*, ◡ - - -, ◡ - - -, ◡ - - .)

tamis Sītāyē mā ōs^us lōkūṭ^u zām

tamiy kyāh kor^u tamis bar-mandiñēn shām

1145

gamot^u ōsus tamis Sītāyē-sūty wōr

lobun yēli dastagāh pēv tas kōṭhēn pōr

1146.

rash^ēkh on^unas ta wuch^ṭtav kyāh yih won^unas

prangas khōr^un ta tāl^ṭ-kin^ṭ cāh khon^unas

1147.

‘ ṭ^ṭh chēkh mā zāh-ti kāmāh myōñ^u bōzan

‘ panūñ^u ōsith vēndan chēkh, “ chēm yih dushman ”

1148.

‘ priṭshay pāz^ṭ-kin^ṭ gathēm līkhith mē hāwun^u

‘ ba-sūrath ōs^u kas hyuh^u Dashē-rāwun ’

1149.

sa ōs^u nā tas-nishin wārā garāzmand

dōyum^u zōnun na, ‘yih mā kēh karēm phand ’

1150.

trēyim^u triyē-sanga-nishē wananas na cāray

sapūñ^u āwāra Sītā biyē dubāray

1151.

yih tūrim^u kath ṭarēr yēli tas sōkhas gav

ahankāras karan chuy yiy Sadāshiv

1152.

natay pūntsim^u panun^u tas yiy mudā ōs^u

gōbēr hōrith gathun gara ṭēr mā gōs

1153.

shēyim^u shēnkā kūr^us lūkau phūr^us zām

satim^u kath Rāma-ṭandras dōb^ṭ dits^un pām

1154.

65. LAKṢMAṆA ABANDONS SĪTĀ IN THE FOREST. 1155-1168

amā aiṭhim⁰ pryutshus tām¹ Rāma-tandran
'wanum wuñ-kēn pozuy kyāh chuy mangan man' 1155.

dopus tami, 'chēm wanas gathanūc⁰ manas rāy
'gathith tim rish¹ bōh wuchahōkh biyē tihūnz⁰ jāy' 1156.

navim⁰ Nārāyēṇan yutsh^unas yih pānay
dahim⁰ Dayē-wākh tas-nishē yiy bahānay 1157.

yih kōhim⁰ kath kuniy kēh kar chuh lārun^u
khaṭith bēh wōñ raṭith Bhagawān t^ah tshārun 1158.

mudā tami lich⁰ sūrath tas dopun, 'dēsh
'yih Rāwun Naraka-wōsī vēh khēwan dēsh' 1159.

raṭith tami nith tithay bōyis sa hōv⁰n
wuchiv kētha-pōṭh¹ Sītā māranōv⁰n 1160.

dopun tas-kun, 't^ah wuchtan bāyī kyāh chuy
'dōhay Sītā wuchān ath-kun tulān huy 1161.

'mē niyēmas tūri yēna tana pān mārān
'wadan, "mētrav," chēh nētrau khūn hārān 1162.

'sa wōñ bōzēm, "sa kākaz-han niyēm zōm⁰"
'tshunēm mōrith gayēm dōgiñē-sūtīn kōm⁰' 1163.

64. RĀMA INSTRUCTS LAKṢMAṆA TO ABANDON SĪTĀ IN THE FOREST.

tih būzith Rāma-juv bētāb sōpon^u
onun Lākh¹man wonun sōruy tamis-kun 1164.

't^ah gath Sītāyē-sūty trōvith tshunun wan
'natay māran tithay yitha biyē na bōzan' 1165.

wañās tām¹ Lākh¹man 'rūduy na yipsāph
'satī Sītā mē wantam kyāh korun pāph' 1166.

65. LAKṢMAṆA ABANDONS SĪTĀ IN THE FOREST.

niyēn Sītā wanas-kun nith tshunani dūr
manōshē-zōt⁰-manz kaḍith zan sōrga-nishē hūr 1167.

dapan, wārā suh Lākh¹man-juv riwān ōs^u
pakan path-kun nazar phirith diwān ōs^u 1168.

- wadana-sūty gōs tas hyot^unas dilas nār
wuchān ōs^u sāta sāta dēwa yiyēs ār 1169.
- wanan, Sītāyē won^u tas Lākh¹manas-kun
' ts^h wantam wāra ōkh^ur^u kyāh mē sōpon^u 1170.
- ' latan-hond^u rath watan lārēm yih kyāh gōm
' bōh chēs zānan yih wōpadīsh mā korum zōm^u 1171.
- dopus Lākh¹man-juwan, ' sāthāh yitiy bēh
' jīgar dod^u nēra kot^u chēm shēra-pēth¹ rēh 1172.
- yih kath būzith wasith bōn lūj^u khēnē vēh
tsūj^us pōr¹zān, yith pānas lūj^us rēh 1173.
- mañēn gōs gāsh kam dīni lūj^u kañēn phēsh
dopun tas, ' trāvtam gōḍa cyāvtam trēsh 1174.
- suh gav tshōḍith onun tas pōñ^u dūriy
wuchun pyēmūt^u nēnd^ur tas pariyē hūriy 1175.
- tab^uri-sūtin tsatith buth¹-kin¹ pēmūt^u ōs^u
pathar pēth pōshē-thūr^u zan bara gamūt^u ōs^u 1176.
- wuch^un zan shēv gamūt^u Brahmā-juvūñ^u kūr^u
gānimath zōn^u tām¹ tas-nish tsalun^u dūr^u 1177.
- thowun pā-lōṭa āwēzān kulis-kun
hyotun tām tas buthis-pēth pōñ^u pashpun 1178.
- tithay phīrith suh Lākh¹man āv riwāṇay
yithay kāh chīn raṭith mārani niwāṇay 1179.
- wadan buth¹-kin¹ pathar wās¹ wās¹ pēwān ōs^u
tih mā tasandēn padēn rukhsath hēwān ōs^u 1180.
- ' Wumā-dēvī khēmā kartam khotum pāph
' mē chum wōlinjē chōkh āmot^u tē chuy zāph 1181.
- ' dayā kartam chēyēy sōth kina horuth prān
' pazyā tas yēs mē hyuh^u yuth^u āsi santān 1182.
- ' mē kar tākath tē-kun wuchanas dubāray
' hēmay rukhsath padēn-pēth wāra wāray 1183.

- ‘ tsē át¹ trōvith achēn pūṭ⁰ dith tsālān ās
 ‘ shēran yin mājē gōbaran-pēṭh karan pās 1184.
 ‘ mē kar gōsh⁰ Rāma-tsandrun⁰ hukm bōzun⁰
 ‘ bōh kar tas wātahō yith kāmē sōzun⁰ 1185.
 ‘ natay tēl¹ kōna māryānas ba-shēmshēr
 ‘ ba-khōrī yēli hukum kor⁰nam tsē-sūty nēr 1186.
 ‘ natay mātā tsē ōsuy karmalānē
 ‘ ar⁰th ath yiy chuh tsḥāḍun⁰ kyāh chuh māmē ’ 1187.
 wodun tyuth⁰ gōs tsandrama rambawun⁰ rav
 namaskārāh karith shēhras-andar gav 1188.

66. SĪTĀ FORLOREN.

- sapūā⁰ bēdār Sītā pā-phēri-sūty
 gūmau-garmau-sūtin wast⁰r wanyēmāt¹ 1189.
 wuchun Lākh¹man sēṭhāh tas-nishē gamot⁰ dūr⁰
 galani lūj⁰ zan alani lūj⁰ wāwa-sūty mūr⁰ 1190.
 dopun, ‘ kyāh gōm kām¹ sarpan wolum nāl
 ‘ pēnam mā kāv wōñ yiti mā khēnam shāl ’ 1191.
 wadana sūtin achēn tas gāsh kam gōs
 suh mā Lākh¹man tamis trōvith tsālān ōs⁰ 1192.
 riwan ḍyūṭhun yiwan zan pānasay-kun
 rumāh rūzith nazari-tala gaib sōpon⁰ 1193.
 wanani lūj⁰ pōn¹-pānas-kun sōndar māl
 ‘ wadana sūtin chatyēm mā wuñ achēn lāl 1194.
 ‘ taway mā chum-na Lākh¹man drēṭh yiwan ’
 bihith lūj⁰ pakani kina sadahan thawani kan 1195.
 rumāh rūzith suh mā zōnun garay gōm
 ‘ me trōvith tsūri kūr⁰nas dūrē kyāh gōm ’ 1196.
 wadani lūj⁰ dādi sarōn shākh sōpān¹
 banin shētran kañēn kyāh cākh sōpān¹ 1197.
 wadana-sūty jānawāran ākh sahlāb
 wanas-nishē man ḍolukh tsāl¹ wōt¹ Panjāb 1198.

- gulaŋ yēli wuch^u tasond^u buth^u zan pēyēkh hāy
raṭṭh zardī mētsē-tal-kun rūṭ^ukh jāy 1199.
- tan-ē-tanhā sa Sītā kyāh kuṇ^uy zūṇ^u
kaṇḍyau-kāṭhau-sūtin yēkh-sān sōpūṇ^u 1200.
- achiv-kinⁱ osh^u athau khōrau horun khūn
pēwan buthⁱ-kinⁱ wasith cashman lūj^us zūn 1201.
- wanani lūj^u, 'kot^u suh gav yēmi nāra zōj^us
'suh kot^u gav yēmⁱ bōh karmani-shāṭha lōj^us 1202.
- 'suh kot^u gav yēmⁱ kūr^us ada nāra-nish sōn
'suh kot^u gav yēmⁱ karith yēkh-sān dyut^u dōn 1203.
- 'suh kot^u gav yēmⁱ kūr^us wuṇ-kēn awāray
'suh kot^u gav yēmⁱ barith dīts^unas bōh nāray ' 1204.
- sa akh nōzukh badan biyē yēsh^u garābār
trēyim^u strī-warna bartā-rūṭsh^u āwār 1205.
- yih tsūrim^u tsūri zan Mandōdariyē zāy
Zanakh rāzas babas lāgⁱtan sēṭhāh āy 1206.
- wadani lūj^u zēv gayēs kūj^u wāwa lūj^u wan
wanas-kun tsūj^u gayēs hūj^u ūnz^u-gārdan 1207.
- wanas-manz yiy wanan gātshⁱnay kanan rōz
chēh kōtāh zār wanan thav ts^uh kan bōz 1208.
- 'khabar kēh chēm-na kar phuṭ^urum tamis man
'taway mē tāpa-sūty dūz^u nāra han-han 1209.
- 'khabar kēh chēm-na tas kami dōha korum wād
'kaṇḍyau-sūtin mē nilyēyēm wōzālⁱ pād 1210.
- 'khabar kēh chēm-na kar gyūlum atitan
'timau dop^uham, "ts^uh nēshpartīth sōpan" 1211.
- 'khabar kēh chēm-na kar tas-sūty korum nyāy
'taway bōna yēshē sōrgacē hiyē pēyēm hāy 1212.
- 'khabar kēh chēm-na kam kāśhan mē ōsⁱ yiy
'timau dop^uham, "tsē sōpan yūts^u wōdōsiy" 1213.

- ' khabar kēh chēm-na kas bōwum tasond^u sir
 ' taway dyut^unam barith wōlinjē yuth^u tīr 1214.
- ' khabar kēh chēm-na tas-pēth kar dyutum lāph
 ' taway lyuth^u gōm natay yuth^u kyāh korum pāph ' 1215.
- pakan gayē rath chakan wārā sa Sītā
 wanan tas Rāma-tsandras-kun sa līlā 1216.
- ' t^h bōzan kōna chukh chuy-nā yiwān ār
 ' mē kyāh kor^umay bōh kūr^uthas yish^u giriphtār 1217.
- ' t^h āsakh masnadas-pēth tyuth^u khōshī-sān
 ' bōh shūbā yuth^u kandēn-pēth hāl-i-hairān 1218.
- ' khotum kyāh pāph wōñ rachtam paran-tal
 ' gayēs āwāra wārāh kuñ^u ta kīwal 1219.
- ' wanān ōsim Zanakh rāzūñ^u kōmōrī
 ' wuchiv wuñ-kēn kūr^um mā kaīsi yōrī 1220.
- ' wuchan chukh-nā gamūt^u kyāh chēs awāray
 ' wadana-sūtīn badan gōm pāra-pāray 1221.
- ' wuchiv wuñ-kēn achiv chēs rath bōh trāwān
 ' wuchiv wath rāvi wōñ mā kāl chuh hāwān 1222.
- ' tē dop^utham-nā, " t^h chēkh nōzukh gul-andām '
 ' wuchan chukh-nā t^h wuñ-kēn kyāh banith ām 1223.
- ' tē dop^utham-nā, " t^h chēkh bāgūc^u yēmb^ur-zal '
 ' wuchan chukh-nā gāshan kyāh chum kandēn-tal 1224.
- ' tē dop^utham-nā, " t^h tsandrama chēkh prazalavūñ^u '
 ' wuchan chukh-nā pakan kētha chēs kuñ^uy zūñ^u 1225.
- ' tē dop^utham-nā, " tē nōzukh chēy badan-tan '
 ' wuchan chukh-nā mē dīshīth kändⁱ chíh khōsan 1226.
- ' tē dop^utham-nā, " tē Kausalyā rachiy jān '
 ' wuchan chukh-nā tamī ti mā myōn^u roṭ^u pān 1227.
- ' tē dop^utham-nā, " t^h chēkh sārēnⁱ achēn gāsh '
 ' wuchiv wuñ-kēn mē mā wōñ kaīsi-hūnz^u āsh 1228.

- 'kuñ⁰y ōs⁰s kunuy ōsukh t⁰h myōnuy
 'gayēm zōla pāpa-sūty wōñ mōl mē zōnuy 1229.
- 'kamis lada rāh mē pānas lāni ōsum
 'yih chum būgun⁰ tih mā wōñ kaīsi kōsum 1230.
- 'amā chum yiy manas kari-nā khēmā wōñ
 'manas thavtō mē m̐sh⁰rāvtō na mō wōñ 1231.
- 'mashēm yōdwai mē prīm chēm yiy manas rāy
 'bōh m̐sh⁰rōvith kara biyē kyāh mē chum pāy 1232.
- 'mē yot⁰-tāmāth kaḍan az-tan yih jāmay
 'parān āsay bōh tot⁰-tāñ Rāma Rāmay 1233.
- 'mashēm tēli tani gathēm yēli sōr¹ṣay sūr
 'narukh dūrēr tē-nishē sōrgūc⁰ dūz⁰s hūr 1234.
- 'pralay yēli sōpanēm tēli tan bōh nāway
 'mutsarith sīna yim sūrākh hāway 1235.
- 'pralay tēli yēli panūñ⁰ tan nāra zālay
 'gayēs tot⁰-tāñ Dayēs kūr⁰mūt⁰ hawālay 1236.
- 't⁰h chukh ākāsh mē tē wātyā karun⁰ zōr
 'tih mā gānz⁰ruth yih shānan-pēṭh khotum bōr⁰ 1237.
- 'chuh poz⁰ yēs pāph khasi tas wāti hyon⁰ prān
 'amā na zi pazī triyē-pēṭh yiṭh⁰ karūñ⁰ hān 1238.
- 'mē pāpau-rost⁰ kor⁰thamō sitēzay
 'yitam tawa-khōta kartam rēza-rēzay 1239.
- 'tih mā won⁰may pozuy sōruy mē hēm rath
 'tē mā kūr⁰tham khēmā tiṭh⁰ chēy-na dyānath 1240.
- 'yih mā gānz⁰ruth mē mā mandachana yiyēm nāv
 'ḍapan mā lūkh, "kām¹-sanzē rañē banith āv" 1241.
- 'ḍapēm kāh kath, "zamīnas chum makānay"
 'ḍapakh, "buth¹-kin¹ pēyēs wuñ āsmānay" 1242.
- 'ḍapēm, "ada poz⁰ tē tāñ kyāh chi y wanan nāv"
 'ḍapakh, "sārēn¹ gatshun⁰ rōzani kus āv" 1243.

- 'dapēm, "ada yiti gathiy āsūñ⁰ bēhan-jāy"
 'dapakh, "sārēn¹ gathun⁰ tath jāyē yatiy āy" 1244.
 'prishēm, "ada kyāzi chēkh osh⁰ yūt⁰ hārān"
 'dapakh, "chēs osh⁰ haran-kani mōkta tshārān" 1245.
 'na-tay būzin yih Day biyē kāh ma būzin
 'yiman sīrān mē tas-nish parda rūzin 1246.
 'Vishāmitran babas won⁰nam, "chuh autār
 'tsh⁰h dis nēth⁰r kariy r⁰t¹ r⁰t¹ yih pōtra-kār" 1247.
 'tīh mā ōs⁰s khabar Sītāyē trāvēm
 'sa Sītā sath zan⁰m mā mandachāvēm 1248.
 'tīh mā gānz⁰run, "yih mā dōda-shur¹ mizāzay
 'chuh mā dīnan bikshukan-hond⁰ rāzay" 1249.

- wanan gayē yiy sanēyēs khōr khambarēn
 pakani lūj⁰ tāwa-chōkh log⁰ lāvē mūrēn 1250.
 pakan gayē rath chakan kōsam-athau-sūty
 kañēn sūrākh gay tasanau kathau-sūty 1251.
 pēwan wās¹ wās¹ gathan zad zan gulālan
 athau sūty thaph karani lūj⁰ krūḍa-zālan 1252.
 wanas-manz tāñ wuchun akh r⁰t⁰ makānāh
 karith būrzuk⁰ suh thōvith tābadānāh 1253.
 athau khōrau achiv tūr¹-kun pakan chēy
 rēshwāh akh parzanōwun zan lobun Day 1254.
 suh Vōlmikī rēshishōr mōl¹-sond⁰ gōr
 jahānas phērawun⁰ wārawun⁰ tōwāpōr⁰ 1255.
 nirāsh gōmūt⁰ tatiy tiṣh⁰ tas nishin āy
 wuchith manz-bāg achēn tas rēsh¹ kūr⁰n jāy 1256.
 sub⁰h phōl⁰ aṇḍgāṭa tūj⁰ gāsh biyē āv
 prazalawun⁰ sūrē parbata-tala nēbar drāv 1257.

68. THE BIRTH OF LAVA.

- barābar āy tāt¹ Sītāyē nav mās
mahārūpiṭh sōsantānāh tatiy zās 1258.
- lag^an dan tēth trēyim^u biyē tēsh gōrawār
sēṭhāh dana-sost^u hastēn-hond^u kharīdār 1259.
- tithay dēwa-zāth tēshuk^u gōn trēyim^u triy
maran yim Yīshōras hēyi zinda karith tiy 1260.
- lakhēn dan-lagna-kin¹ khētriy warⁿ drāv
balāvīras babas mārani zan āv 1261.
- sirī sandrama tamis kindras gamot^u jān
sapani biyē manōshē-lūkay bab yih santān 1262.
- athan līkh¹māt¹ achar kari parbatan sūr
padēn-manz pādē-rikhā zēni Lōhūr 1263.
- prabātan yēli prazalawun^u sūrē tas zāv
tsūj^us gāṭa dōn achēn biyē gāsh tas āv 1264.
- tasond^u mōkh ḍishithay mōkh dyut^u prabātan
sirī sōpon^u wōday zan arda-rātran 1265.
- tamis mōkh chuy yitha aḍa-phōl¹ wōzāl¹ pōsh
wanan, tas wuṭh waṭith thōvith raṭith jōsh 1266.
- manas wuchanūc^u tamis shēnkā gamūt^u ōs^u
wōndūc^u sardī wuchith thōvith waṭith ōs^u 1267.
- wuch^ukh tas nast almāsūc^u kalam-trāsh
mahāvīrau wuchiv lasanūc^u tsatukh āsh 1268.
- buman-manz kash kaḍith thūv^umūt^u kamānāh 1269.
- shikāras-pēṭh taphāwath kēh na zānān
suh shikār chuy pānay āsh trāwān 1270.
- suh yōdwai kash kaḍith trāvi akh achir-wāl
maran Sugrīv hih¹ biyē sāsa-bād¹ bāl 1271.
- z^ah achē bādāma-khōta tas āsa zēbā
tih ḍishith rūś¹-kacē gayē nāshēkēbā 1272.

- suh buth^u ḍishith sapūñ^u maswal gōlāban
taway dits^u rāth-kyut^u ṣhēph āphtāban 1273.
- khabar yēli gayē rēshis dop^unas, 'wadav chēy
'Sadāshiv tūṭh^unay wōñ ṣs^unay zay' 1274.
- gonḍun zātukh dopun, 'Lākh^umī ṣē-kun phīr^o
'sirī dani ās zanmas-pēṭh balāvīr 1275.
- 'dōyum^u ṣandrama makari gōmūṣ^u tamis jāy
'sēṭhāh diyī mār shētran chus na parwāy 1276.
- 'trēyum^u byūṭhus shēnashcor kumbi biyē kīth
'babas-pēṭh bad sēṭhāh maṣh^urab karēs hīth 1277.
- 'shōkhur chus mīni ṣūrimē jāyē yūṣ^u jān
'yiwan khōsh sārēniy zan sūrē tābān 1278.
- 'brēhaspath mīshē pūṇsimē jāyē gāṭul^u
'sēṭhāh tas āsi khōsh āsan wōzā^u gul 1279.
- 'shēyum^u chus shēṭhra-gātukh vrēshē-pēṭh bōm
'gāṣhēs rūzas ṣakravartas-sūtin kōm^u 1280.
- 'navyum^u gōn āsi yūṣ^u kari darm ta dān
'nawan wōtith babas-pēṭh gāli ada pān' 1281.
- tih būzith man sēṭhāh Sītāyē khōsh gav
dopus tām^u, 'rāza-gōbaras nāv kar Lav' 1282.

69. THE CREATION OF KUŚA. THE CHILDHOOD OF THE BOYS. THE MAGIC
ARROWS.

- wanas Sītā anan kāḍ^u kāḍ^u wōpal-hākh
thawan gōbaras rēshis-nishē ṣs^u bēbākh 1283.
- bīhith ryosh^u Yishōras-sūtin ganḍith man
gāṭhan khōsh yēli thawan bāshēn tamis kan 1284.
- ganz^or^u Sītāyē, 'tati āsēm mē ṣhāḍan
'rēshis mā wadana-sūty ṣantsal gāṣhēs man' 1285.
- dōha aki gayē tamis hēth lōli-manz-bāg
thawan ryosh^u ṣs^u bāshēn hōshē-kin^u zāg 1286.

- ba-ādath yēli na kēh būzun sadā tām¹
nazar trōv^un korun hāhākār, 'nyuv kām¹' 1287.
- gumān tas yiy sapon^a 'nyuv jānawāran
'yiyēm Sītā ta āsēm pān mārān' 1288.
- dopun, 'tām¹-sond^u wadun^u hēkahō na tōlith¹
tuj^un akh darbi-kāñāh tām¹ sambōlith 1289.
- kūr^un ōhī wanani log^u, 'hē Sadāshiv
'wōthin bālukh tyuthuy yuth^u ōs^u yitiy Lav' 1290.
- kūr^un lālā shēran sōpon^u Dayēs-kun
prazalawun^u darbi-bālukh zinda sōpon^u 1291.
- thowun tām¹ wāra-pōthin tūri sōvith
dopan, tāñ āyē Sītā pān nōvith 1292.
- achēn lūj^u phash karani, 'hāl¹ chim achir-wāl
'akis achē paida kati-kin¹ gōm dōyum^u lāl' 1293.
- rēshis ōs^u nā manas pananis gamūts^u shēkh
nazar trōv^un wuchun tath wājē tāt¹ krēkh 1294.
- asan won^unas, 'ts^uh wuch yim Dayē-sānd¹ kār
'yiman dōn mā taphāwath kēh-ti zan hār 1295.
- 'sapan khōsh chuy panun^u wōñ Kush karus nāv
'Dayē-gath wuchta r^uts^u r^uts^u kath tsetas thāv' 1296.
- taway tami roch^u achēn-manz yitha andar lāl
prazalawān¹ baḍani lāg¹ yēli gōkh yūts^u kāl 1297.
- karēn hōrinjē-gāsāk¹ darbi-hānd¹ kān
ditin pār¹ pār¹ timan, wuch¹tav, sēthāh jān 1298.
- koḍun rēsh¹ wākh, 'yēs-pēth bēhi tuhond^u tīr
'tamis mrath wātī yōdwai āsi boḍ^u vīr' 1299.
- tyuthuy būzith yih kāran drāy lārān
yīwan yus brōṭha tas bēwāyē mārān 1300.
- s^ahas lāran tr^ahan kruhan karan lār
shikāras khyol^u karān aḍijēn karan wār 1301.

timan ḍīshith karani lūj^u mōj^u ānand
wuchin kōbil ta zōrāwār pharzand 1302.

timan wuch^l wuch^l sa Sītā shād sōpūn^u
dubāray Lōkh zan ābād sōpūn^u 1303.

70. RĀMA'S REGRET. VASIṢṬHA ADVISES HIM TO CARRY OUT AN AŚVAMĒDHA
SACRIFICE.

dapan, yēli Rāma-ṭandras-nish judā gay
sa Sītā nā-wōmidī hēth roṭun Day 1304.

kārin tām^l Rāma-ṭandran cākh jāman
ṭāṭin gul^l zan gērēbā-nishē ba-dāman 1305.

wanani log^u, ' kyāh-sanā Sītāyē kyāh gav
' zinday āsyā sanā kina khēyē sa shālav 1306.

' wanith kas zāna, kār^l mē pāna yithiy kār
' bōḍus ath sēndi wōñ kati-kin^l labas tār ' 1307.

khabar sōpūn^u Wasishṭhas āv suh ṭhārān
chōkas-kit^l tas dawāh hēth ōs^u lārān 1308.

harani log^u Rāma-juv tāñ dāna āsh^l-rūd
wasith pēv zan suh Dashērath rāza tēl^l mūd^u 1309.

Wasishṭhan tas dopun, ' wōñ kyāh chuh cāra
' ṭhuñ^uth trōvith kati labahan dubāra 1310.

' gathun^u sārēn^l yithay-pōṭhin awāray 1311.

' dukāndārāh lukan bardāsht khārān
' kar^uz dith lūr^u gōbaran hēth chuh lārān 1312.

' tithay maṭ^uran ta maṭ^urōvith diwan wōj
' dapan sōriy, " yihuy zan bab ta biyē mōj^u " 1313.

' patav shētaranj shāh-rukh yith chuh hāwān
' akābīran wazīran māranāwān 1314.

' kārin sōriy yithay-pōṭhin awāray
' ṭ^uh yēli kor^unakh biyēn-hond^u kyāh chuh cāray 1315.

' patay shētaranj pata-shētaranj chuh hāwān
' durukha-māth karith chuh bōz^l khārān 1316.

- ' samay chuy bōz^lgar bram dith ba-bāzār
 ' balāvīran diwan mōl^l hēth bāl^l āzār 1317.
 ' khabar chyā mēth^or kus na ta shēth^or poz^u ōs^u
 ' tsē kyāh won^unay ta pānas kyāh gazab gōs 1318.
 ' khabar chyā kas shikas kacē āv yēdbār
 ' apoz^u won^unay buthis pananis tshunun nār 1319.
 ' wōndas chuy dōkh wanay ath kyāh rawā chuy
 ' karun ashōmēd jag ath yiy dawā chuy 1320.
 ' tsaliy tēli shāph sōrui rōz cālākh
 ' gathakh tyuth^u akalankh zan mājē now^u zākh' 1321.

71. THE RELEASE OF THE HORSE GUARDED BY BHARATA AND ŚATRUGHA.
 THE BATTLE WITH LAVA AND KUŚA, WHO KILL THEM.

- wonukh yēli tām^l onukh gur^u phēranōwukh
 hēs^okh lashkar ti sūtin yāñ suh trōwukh 1322.
 Barath-rāzan hēs^on lashkar sēthāh sūty
 lachan-hānd^l lach sawār pyāda gay kūt^l 1323.
 gumān tas gav, ' mē-sūty jangas anē tāb
 ' manush kus tas wuchith sōpani kōhas āb' 1324.
 Barath-rāzas-sūtin biyē gav Shēturgun
 tshandith samsār sōrui āy han-han 1325.
 wuchiv tas yēli guris āyēs patim^l dōh
 biyābānan tshandith lāryōv suh bar-kōh 1326.
 totuy nā yēth kōhas-pēth pāna Kush ōs^u
 t^okan tāñ pāna ḍyūthun gur^u suh khōsh gōs 1327.
 bihith tati Kush kunuy zan gōmotuy wan
 biyēn rēsh^l-bālakan-sūty tshāla māran 1328.
 timau yāñ ḍith^o lashkar tsāl^l khatith rūd^l
 bathēn bēran kanḍēn-tal rūd^l zan mūd^l 1329.
 sapon^u khōsh pāna Kush ḍyūthun gurāh jān
 t^okan wōt^u pāna lāran gav khōshī-sān 1330.

- Kushēn dyūṭhun kushūnāh shōr būzun
 grazani log^u tān hōwun bālakan-kun 1331.
- Kushēn gur^u dyūṭh^u tas gurⁱ ōsⁱ yūts^u ṭhōṭhⁱ
 guris lāryōv pādar-s^aha-sāndⁱ pōṭhⁱ 1332.
- roṭun thaph dith naban hyot^u carka phērun^u
 sipāhau dyūṭh^u hyot^unakh prān nērun^u 1333.
- ‘wuchiv, āshtar yih pā-phērⁱ roṭ^u yih dārⁱyāv
 ‘trēbuwan zal samith kami shāṭha lūj^u nāv’ 1334.
- rūṭ^un lākam guris thāh dith korun band
 wanani lāgⁱ tim Kushēs, ‘gōṭh^u āparun^u kand 1335.
- ‘gurāh tyuth^u yuth^u na wāwas zāh diwan tan
 ‘wuchiv, kētha-pōṭhⁱ roṭ^u tāmⁱ shīr-khāran’ 1336.
- tih yān wuch^u sōyisau shērmanda sōpānⁱ
 asani lāgⁱ tas wuchith tim kōh zan h^anⁱ 1337.
- ‘wuchiv, kyāh wāv-hyuh^u lāran guris āv
 ‘sēṭhāh shābāsh bōyⁱnas mājē yēs zāv’ 1338.
- raṭith yēli tas guris ōs^u charka phērān
 tih ḍishith ōs^u sipāhan prān nērān 1339.
- wuchukh jab^arūth ḍishith pyōkh talwās
 tasond^u darshun wuchith lasanūc^u ṭhēñ^ukh āsh 1340.
- ‘sirī sandrama chyā kina now^u chuh autār
 ‘balāvīras babas bōyⁱnas namaskār’ 1341.
- asan dop^ahas, ‘ma sa kar kēh guris-sūty’
 dopukh tāmⁱ, ‘path tsaliv na-ta wōñ mariv kūṭⁱ 1342.
- ‘pozuy won^umawa chiway kēh zōr hāwānⁱ
 ‘kariv zōrāwarī chēwa rāwarāwūñ^u’ 1343.
- tih wōbarōwun wanith muṣorun suh tarkash
 pakan gav khōsh sipāhan zan korun khash 1344.
- sēṭhāh yēli mōrⁱ tāmⁱ path phīr^u lashkar
 Baruth lāryōv Kushēs-sūtin barābar 1345.

- tasond^o darshun wuchith Baratas manas gav
wanani log^u, 'rath^an chwā kina rambawun^u rav 1346.
- 'kamis-nishē zāv kas-nishē kara bōh mōlum
'yuthuy ōs^u Rāma-juv yēli ōs^u mōsum ' 1347.
- tamis dīshith manas pananis sēṭhāh gōs
wanani log^u, 'kyāh-sanā gōbūrāh yuthuy ōs^u 1348.
- 'tih mā ōs^os khabar kēh chum yih pharzand
'amiy āmⁱ dāwa-bāpath gur^u korun band ' 1349.
- tamannā gōs mōkha wuchanuk^u gulālan
ragan dag rēy lūj^os prath mō-yē-wālan 1350.
- tih mā gānz^orun, 'du-dasta tim dīlāwār
'sēdasta-bāza mā gāshi rang nādār ' 1351.
- pakan lōt^u lōt^u Baruth yēli tas-nishin gav
dyutus Kushⁱ tīr ratha-pēṭha bōn wasith pēv 1352.
- khabar chēy nā tē Barathūn^o kyāh balāvīr
sambōlith dam Kushēs lōyun dēkas tīr 1353.
- onun tas zāph yēli buthⁱ-kinⁱ wasith pēv
rathas khōrith Baruth hēth tām tamis gav 1354.
- kandēn-tal ōsⁱ khaṭith bālakh wuchan hāl
gāshith Sītāyē dop^uhas khōṭ^u gowuy lāl 1355.
- tih būzith gav tamis Sītāyē bēdād
kārin phārⁱyād lūj^o gōbaras sa dīni nād 1356.
- wadani lūj^o tān tatiy paidā sapon^u Lav
Kushun^u būzith kushūnas-manz ṭ^akan gav 1357.
- dapan, tāmāth Kushēn tati dam sambōlun
Barath-rāzan tamis yisband zōlun 1358.
- tih mā zōnun, 'yih tas Sītāyē chuh zāmot^u
'chuh mā asē sārēniy mārani āmot^u ' 1359.
- Lawan krakh lōy^unas, 'ātⁱ rōz vīra
'basm gāshi parbatas ami cyāni tīra 1360.

71. LAVA AND KUŚA FIGHT WITH BHARATA. 1361-1375

- ‘amis-sūtin tse kami-putshy wōr ōsuy
 ‘kunuy goth^u mā gathun kawa nō tūj^uy duy’ 1361.
- Barath-rāzas wonun, ‘kām¹ rāvūr^uy wath
 ‘achiv wuch wuñ kētha-pōṭhin bōh mārath 1362.
- ‘shuris-sūty pōpiyō gothuyō karun^u nyāy
 ‘sohuth kēthā tīr dyun^u phīr^uy na kēh māy 1363.
- ‘wowuth yuth^u tyuth^u mē-nishē lōnakh amyuk^u phal
 ‘mē won^umay bōz poz^u yā rōz yā tsal’ 1364.
- Barath-rāzan nazar yēli dits^u tamis-kun
 wuchani log^u sāta-sāta tas Kushēs kun 1365.
- wanani log^u, ‘kyāh-sanā kus thāvihēm kan
 ‘akis sūrūt^u z^uh sūrūt^u chus bōh dēshan’ 1366.
- achēn phash log^u karani, ‘mūñ^u mā gayēm rēsh
 ‘akis dēshan z^uh chus kyāh hōw^unam brēsh’ 1367.
- suh gav tath phikiri Lav gav lōy^unas tīr
 tshunun trōvith pāth^ur-pēṭh tyuth^u balāvīr 1368.
- suh Kush wōṭh dīth tsalith bōyis-nishin āv
 būr^un shōdī sēṭhāh zan mājē now^u zāv 1369.
- Lawan dop^unas, ‘gathav gara-kun khōshiyē-sān
 ‘wadan tati mōj^u mārān āsi mā pān’ 1370.
- Kushēs gur^u khōsh gamot^u log^u mēts^u ladanē
 pāth^ur-pēṭh pān trōvith log^u wadanē 1371.
- ‘khabar kar kēh tse chēy kyāh chukh gurāh jān
 ‘sōnuk^u sājāh karith zan sūrē tābān 1372.
- ‘mē lob^umot^u ōs^u yēm¹ nyūnam suh māran
 ‘raṭakh gardan tsāṭakh pyādan sawāran’ 1373.
- Baruth yāmāth wōdañē wōṭh^u hāl dyūṭhun
 wanani log^u jahala-sūtin tas Kushēs-kun, 1374.
- ‘gathiv pānas hatō nēcivyō yih mō wan
 ‘kaḍōwa¹ tīr dīth wuñ mūla gardan’ 1375.

¹ V.l. adds *hō* after *kaḍōwa*.

Lawan yāñ būz ^u dyut ^u nas tīr dōrith ṣhunun tamī tīra-sūtin Baruth mōrith	1376.
khūts ^u s ṣakh jahala-sūtin log ^u karani dās kathāh chyā kūṭ ⁱ mōrin sāsa-bād ⁱ sās	1377.
Kushēn dith tīr tām ⁱ mōrun Shēturgun tyuthuy rath pēv mēṣyuw ^u maidān sapon ^u sōn	1378.
tihandiy bīma-sūtin sōriy sipāh mūd ⁱ ṣalith gay zinda yōdwai kēh pata rūd ⁱ	1379.

72. RĀMA HEARS THE NEWS AND SENDS LAKṢMAṆA TO ENQUIRE. LAKṢMAṆA'S
ARMY IS DEFEATED, AND LAKṢMAṆA IS KILLED.

wadan gay Rāma-ṣandras-nish wānikh zār 'dōyan rēsh ⁱ -bālakau kyāh kār ⁱ yithiy khār	1380.
Barath-rāza Shēturgun māra sōpān ⁱ marith gayē sōr ^u lashkar khār sōpūn ^u	1381.
asani log ^u Rāma-juv yāmāth tih būzun karani log ^u sara Lākh ⁱ man jald sūzun	1382.
asan dop ^u Rāma-ṣandran, 'yim dapan kyāh' dopun Lākh ⁱ man-juwas, 'gav kyāh timan prāh	1383.
'ṣ ^u h wōth thod ^u gaṣh ṣ ^u kan kar pāna mōlum' wadan dop ^u Lākh ⁱ manan, 'tim z ^u y mōsum'	1384.
wodun wārāh pathar pēv zāph on ^u nas tithay Lākh ⁱ man-juwan phīrith yih won ^u nas	1385.
'mē chum won ^u mot ^u tēli yēli Sītā kūr ^u th khār 'saphar ṣōlith shikāma-nish trāvi yuth ^u nār	1386.
'wōthan tim sārīc ^u y rum-rāṭh gālan 'karan yēli jōsh sath ākāsh zālan	1387.
'ṣ ^u h bē-parwāh dayāwān chuy barābar 'yihay chēy kath mē-sūty wōth cāra kēh kar'	1388.
tih wōbarōwun wanith lashkari-sūtin gav wanas-manz-bāg dyūṭhun Kush ta biyē Lav	1389.

wuchin tim Rāma-ṣandran¹ achē-hānd¹ lāl
ṣētas tāmāth pēyōs Sītāyē-hond^u hāl 1390.

wanani log^u, 'kyāh-sanā tami mā wonukh myōn^u
'ṣhuñ^um yēli gari kaḍith dara zūni log^u grōn^u' 1391.

timan wuch¹ wuch¹ anan chus lōl yūts^u jōsh
pēwan Sītā ṣētas rōzan na kēh hōsh 1392.

gaman on^u zōr tas log^u dini wuṭhan phēsh
ṣēṭhāh dod^umot^u jigar log^u mānganē trēsh 1393.

wanani ākūsh log^u tas Lākh¹manas yiy¹
'ma wad prāran ṣē trēsh hēth bāpath^ur chiý 1394.

'mashēkh kar mōj^u cyōv^umūts^u chēy yiman trēsh
'ṣē wuñ māwāza tamýuk^u kor^umot^u yiyiy pēsh¹ 1395.

Lawan yēli dīs^u nazar dyūṭhun yiwan phōj
asan bōyis dopun, 'wuch shā yiman mōj 1396.

'Kushō khōsh rōz biyē kam-tāñ chih lārān
'panani atha-sūty panun^u mrath yim chih ṣhārān¹ 1397.

tulun tāñ tīr dīs^u tám¹ Lākh¹manan tan
dopun, 'mārēm ṣalēm pāpau-nishin man¹ 1398.

wuchan Kush¹ zōra lōyun tīr tas pēv
dapun^u chwā kēh tithis vīras yih kyāh gav 1399.

hazimath khēv sipāhau gay zi az-kār
wadan gay Rāma-ṣandras-nish wānikh zār 1400.

73. RĀMA SETS OUT WITH AN ARMY. IT IS DEFEATED BY LAVA AND KUSĀ AND ITS CHAMPIONS KILLED. RĀMA FINDS HIMSELF FILLED WITH AFFECTION FOR THE BOYS AND ATTEMPTS TO REASON WITH THEM, BUT THEY REFUSE TO HEAR, RESUME THE CONTEST, AND SLAY HIM.

tih būzith Rāma-juv bēkas wasith pēv
wanani log^u, 'Lākh¹manas vīras yih kyāh gav¹ 1401.

wadan wōṭh^u drāy tas-sūty tim pahalwān
Angud Sugrīv Zāmōwan Hanūmān 1402.

- karani log^u 'trāhi trāhē' osh^u haran drāv
pakan lashkar timan sūty zan sa dār'yāv 1403
- tēlikī khōta balāvīr sūty tamis ās
korun yēli nā gathith Lankāyē tām' dās 1404.
- Angud tāmāth wanani log^u yim phasāna
'kaḍakh wuñ yim z^h bālakh tāna-tāna' 1405.
- jahal on^unas sēthāh lāran yōdas ās
Kushēn dyut^u tīr tas lāt¹-kin¹ phaṭith drās 1406.
- wuchani Sugrīv log^u dyūṭhun Angud mūd^u
kulāh akh mōra hēth zāgani timan rūd^u 1407.
- Lawan wuch^u, 'kus-sanā wādur chuh zāgan'
diṭsonas tīr kulis-sūty tas suwun tan 1408.
- yih wuch^u Zānōwanan ākāsh diṭ^un tshāl
'karakh tal dōshēway,' wuch¹tav tasond^u hāl 1409.
- gayēs lāran tamis tāl¹-kin¹ ditikh tīr
timan-pēṭh pēv na hyor^u-kun tas gayēs zīr^o 1410.
- tulukh tīrau-sūtīn ākāsh suh yūts^o kāl
pathar pēv tē¹ badanas gōs g^urbāl 1411.
- tithay-tām wōt^u Halmot^u rang dyūṭhun
tih ḍishith trām ōsith sang sōpon^u 1412.
- korun tadbīr, 'wōñ ath kyāh chuh cāra
'yīmau rēsh¹-bālakau kār' ās¹ awāra' 1413.
- salāh kor^u tām¹, 'dīmakh parbuth bōh dōrith
'tshunakh tāth¹ parbatas tal yim z^h mōrith' 1414.
- athas-pēṭh tūri tul^u tām¹ sakth bālāh
karōra-bād¹ khōr^o zan akh mō-yē-wālāh 1415.
- dapan, brōṭhay timau zōnukh, 'yih kot^u gav'
tithay lōt^u lōt^u gamot^u ōsus patay Lav 1416.
- tulun tāñ thod^u suh parbuth, 'yim karakh tal'
wuchiv tām¹ mōsaman kyāh-tām korus tshāl 1417.

- jahala-sūty tīr lōyun tas gulēn dōn
Sumīras-tal, dapan, trāmas sapon^u sōn 1418.
- tih hās^arath Rāma-tsandran ḍyūṭh^u pānay
sapon^u krūdī horun osh^u dāna-dānay 1419.
- kamān shīr^un sapon^u yistāda bar-jang
wuchun samsār sōruy diwayē-hond^u rang 1420.
- kamān tuj^u tāmⁱ dopun, 'wōñ Kush bōh māran'
wanani log^u, 'kyāh-sanā kyāh ath chuh kāran' 1421.
- wanani log^u, 'dādi-sūty tsatahōn panun^u pān
'amā dōdis dawāh tshāḍun^u na āsān' 1422.
- wuchun bālakh panānⁱ āwāra ḍīṭhin
achēn-manz mañē-phālⁱ zan wāra ḍīṭhin 1423.
- timan gōmātⁱ panānⁱ zan māra sōriy
kandēn-pēṭh ōsⁱ phēran nanawōriy 1424.
- marith gōmot^u timan sōruy kabīlay
Dayēs rostuy timan mā kāh wasīlay 1425.
- gamātⁱ tim mōlⁱ-sanzi shēphgūts^u-nishin dūr
karan tshēpa-tshēph wanas-manz ōsⁱ zan tsūr 1426.
- wanas manz-bāg mādar-zāda phērān
tih ḍīshith tas babas zan prān nērān 1427.
- gashan krūdī yōdūc^u raz ōs^u wāṭān
prayēmas-kun wuchith wōlinjē prāṭān 1428.
- ditin tim zarb lōlākⁱ pōnⁱ-pānas
karun chus pāna tshārani log^u bahānas 1429.
- dopun, 'santān chim ḍēkas dimakh myūṭh^u'
tih mā zōnun, 'pakun^u manzil mē chum krūṭh^u' 1430.
- phōlani log^u, 'wōñ mē yim santān pālan'
tih mā zōnun, 'mē yim dastār wālan' 1431.
- gōbaras kándⁱ yod^u khōran āsan chiy
kandēn-pēṭh pān sāwan bab tasond^u chuy 1432.

- gōbur yōdwai wadan yēs osh^u chuh trāwān
tasandi bāpath kalas chiy kaññ chāwān 1433.
- dapyōnakh. 'tōh^l ma pāk^ltav nanawōriy^l
tih mā gānz^orun, 'yimau myōn^l mōr^l sōriy 1434.
- 'pazyā pyādan sawāran-sūty khēlun^u
yih gav zan būtarōts^u ākāsh mēlun^u 1435.
- 'pāth^r-pēth nanawōri pād^l ma thāv^ltav
'yōduk^u sāmāna chum yiy^ltav ta niy^ltav 1436.
- 'rathas myōnis khasith lād^ltav mē-sūtin
'hyoch^uwa kyāh dushmanuth kār^ltav mē-sūtin^l 1437.
- Lawan dop^unas, 'ts^h chukh yim bāzē hāwān
'tsē gānz^orith shur^l taway chukh tambalāwān 1438.
- 'shētra-sanze nadiyē-pēth kar trēsh gātshi cēñ^o
'pazyā shētras yih lādan shētra-sūnz^u hēñ^o 1439.
- 'shēth^r nay chukh tsē-sūty kyāh ōs^u hyon^u dyun^u
'gōtshwā yuth^u phōj hēth mārani asē yun^u 1440.
- 'tsē kyāh ōsuy asē-sūty bōg^orāwun^u
'kaman gōtsh^u rāza āyōd thēkanāwun^u 1441.
- 'mē driy tasūnz^uy chēh yēs mōlis-nishin zās
'karay shēhras ta lashkari sōr^lsay dās 1442.
- 'bōh chus pyōmot^u ts^h kar yistāda thāwath
'mē cyōñ^uy driy ts^h kar wōñ wāra thāwath^l 1443.
- ditānas lāph, 'agar dēvi mē chēm mōj^o
'akiy myāni āgna-bāna sōruy dazi y phōj 1444.
- 'wanay wōñ lāph dith yuth^umay panān^l mōl^l
'saraph māzas-andar wuñ yēranay ōl^l 1445.
- 'sōpōtran-sūty hō rāzō gayēy kōm^o
'papana āmot^u chukhō kina kōda chēy ōm^o 1446.
- 'gānz^or mō Lōki-hānd^l rākhēs chih mārān^l
'tsē mārani āy zanmas ās^l z^h bārān^l 1447.

- 'mē d̥riy tasūnz^uy chēh yēs tani būrza chum nōlⁱ
 'karath wuñ shānth yitⁱ yutshumay panānⁱ mōlⁱ 1448.
 'wonuth wuñ, "ratha," ratha ananūc^u mē shēkth chēm
 'bōh sūrēs manga wuñ yut^u wātanāvēmⁱ 1449.
 wanith sūrēs dopun, 'sāmāna sōzum
 'mē chum yiti yōd karun^u ts^uh ma dūri rōzumⁱ 1450.
 yōduk^u sāmāna sūrēn lod^u suh sōruy
 añēgoṭ^u gav zi gōbarau bōl^u dōruy 1451.
 kamān shīrith sapon^u yistāda bar-jang
 wuchiv samsār sōruy diwayē-hond^u rang 1452.
 khūs^us tsakh jahala-sūty lōyin timan kām
 timan āyēs na zakhmī gōs panun^u pān 1453.
 silāh sōruy timan-pēth sōranōwun
 sapon^u kamzōr sōruy zōr hōwun 1454.
 samith āyēs ta dit^uhas zōra tithⁱ kām
 paran pēv bar-zamīn 'Nārān Nārānⁱ 1455.
 dapan chiy, phol^u phalis-nishē yēli nēbar drāv
 sapon^u khōlī suh phol^u tāthⁱ pyāla pēv nāv 1456.
 dilāwār gay ta tim bārānⁱ asān ōsⁱ
 kalas-pēth jēga zan hol^u hēth tsasān ōsⁱ 1457.
 chunā bab gōbara-sandi-puthy pān gālān
 gōbur nēran babas dastār chuh wālān 1458.
 patav-lākan anan yēli zōñ^u-hond^u jōsh
 busar shīnas gatshan rōzan na kēh hōsh 1459.
 ganīmath zān wuñ-kēn zān thay zān
 pagāh āsakh na mōlis-nish pashēmān 1460.

74. THE BOYS BRING THE CROWNS OF THE EIGHT SLAIN HEROES TO Sītā. SHE RECOGNIZES THE CROWNS, IS HORRIFIED, AND TELLS THEM THE SECRET OF THEIR PARENTAGE.

- sapānⁱ khōsh tim wūch^ukh ākāshē wōnī
 'tamīs Sītāyē sūj^u wōnda-nish garōnīⁱ 1461.

- tih būzith hol^u gāṇḍith wōthⁱ tim z^h bārānⁱ
 hētikh aiṭhan zanēn-hāndⁱ tāj sārānⁱ 1462.
- ānikh sōmb^u rīth timan sārēnⁱ korukh bār
 asan gay mājē-nish ōs^u kh gamūts^u khar 1463.
- wanani lāgⁱ mājē, 'āsⁱ hai nāvⁱ tsē wōñ zāy
 'amā raṭh jān cīzāh āsⁱ tsē hēth āy ' 1464.
- dopukh tami māji, 'lāgⁱ nawa Ruma-rēshun^u āy
 'aniv kyāh chuwa mē hōviv tshōpa kariv māy ' 1465.
- ānikh tim bōkh^u ca tas-nish mutsarōvikh
 kaḍith tim tāj byon^u byon^u mājē hōvikh 1466.
- wuchith Sītāyē yēli tim parzanōvin
 sapūz^u dēwāna sath sāmāna trōvin 1467.
- tulin byon^u byon^u sa lūj^u hāwani gōbarān
 mandūch^u mūts^u sīr bāwani lūj^u gōbarān 1468.
- 'yih mōr^u wan suy bōh yēmⁱ mōr^u s gūnas zan
 'buch^u s yēmⁱ bāla-pānay kāla-sarpan 1469.
- 'yih mōr^u wan suy mē-sūty yus yut^u chuh āmot^u
 'yih mōr^u wan suy amis-sūty yus chuh zāmot^u 1470.
- 'yih mōr^u wan suy lōkāṭⁱ yēmⁱ kārⁱ awāray
 'yih mōr^u wan suy sa Lankā zōj^u nāray 1471.
- 'yih mōr^u wan suy dubāra Lōkh yēmⁱ nōshⁱ
 'yih mōr^u wan suy pakan yus ōs^u ākōshⁱ 1472.
- 'yih mōr^u wan suy suh Wōli māranōwun
 'kārⁱ wa kyāh kār zanmas kar goṭh^u wa yun^u 1473.
- 'pakiv hōvyūm tōhē kati kyāh kūr^u wa kōm^u
 'bōh zālan pān tas-sūtin dūz^u s ōm^u 1474.
- 'tithay wōthⁱ yitha yēchas chiy ḍyār rāwan
 'azōñ^u aulād mōlis mājē hāwan 1475.
- 'azōñ^u y sārēniy bab māranāwān
 'patav-lākan azōñ^u y mandachāwān 1476.

75. THE BOYS LEAD SĪTĀ TO RĀMA'S CORPSE. 1477-1487

75. THE BOYS LEAD SĪTĀ TO RĀMA'S CORPSE. HER LAMENT

pakan gay tim z^{ah} bārān¹ mājē-sūty drāy
wanani lāg¹ Yīshōras-kun, 'wuñ ts^{ah} kar pāy ' 1477.

karan līlā shēran sōpān¹ Dayēs-kun
'Narāyēn, wātanāv wōñ asē payēs-kun 1478.

'Narāyēn, bē-khabar ās¹ chiy wanan zār
'Narāyēn, hāv darshun kās andakār ' 1479.

niyēkh tot^u mōj^ū won^uhas, 'wuch yih ḥas^arath '
wuchith Sītāyē nētrau-kin¹ horun rath 1480.

kārīn yēli nālamāt¹ tas lūj^ū wanani zār
'mē kyāh kor^umay bōh kūr^athas wōñ sēṭhāh khār ' 1481.

sa Sītā Rāma-tsandras ōs^ū tshārān
achiv-kin¹ osh^u harith rath ōs^ū hārān 1482.

(Metre, *Accentual*.)

ashē-kani jōyē jōyē rath chēs bōh hāran
Sītā Rāma-tsandra prāran chēy 1483.

lashē-nār gonḍ^utham ta osh^u chēs hāran
pashē kōna hani hani māra mār gay
khāra gav cyāñē vēri tsandran tāran
Sītā Rāma-tsandra prāran chēy 1484.

ts^ay chukh āra-rost^u wōlinjē sāran
tsēy chēy myāni prān gālanūc^ū pray
ts^ay zinda karan ta ts^ay biyē mārān
Sītā Rāma-tsandra prāran chēy 1485.

wata cyāñē wuchan pata pata lāran
lasanuk^u ta maranuk^ū trōvith bay
tsandras ta tāran mur¹ chēs bōh dāran
Sītā Rāma-tsandra prāran chēy 1486.

tan nāra dūz^ūm mana-kin¹ gāran
wana kas sana gōm priṭshan cyōn^u pay
daza-nā lōla-nāra razi pān khāran
Sītā Rāma-tsandra prāran chēy 1487

prōr¹ prōr¹ gōj⁰thas ta wuñē chēs prāran
 tas kyāh chuh parwāy yēs chukh ts^ay
 khanjē gayē jigaras lanjē lanjē tsāran
 Sītā Rāma-tsandra prāran chēy 1488.

prakāshē tati shrāki hoṭ⁰ chēs bōh dāran
 krūṭh⁰ gatshi tulun⁰ bōr⁰ myūṭh⁰ āsi may
 zyūṭh⁰ chuy samsār sōr¹ sōr¹ hāran
 Sītā Rāma-tsandra prāran chēy 1489.

(Metre, *Accentual*.)

mōr⁰thas, Madanō, wuñē chuy ādan
 pādan wandayō zuv ta jān 1490.

kan dār mana-kin¹ yiman phār¹yādan
 bulbul ta biyē gul chiy nālān
 yiy yēli won⁰nakh wakhun⁰ wōstādan
 pādan wandayō zuv ta jān 1491.

prithōm sārēniy sēdan ta sādan
 kyāh-sanā tsalēm-nā wōnduk⁰ armān
 kēh-ti nō cāra log⁰ lāninēn wādan
 pādan wandayō zuv ta jān 1492.

wōthū prith pananēn dōn rāja-zādan
 yim drāy cyāni-khōta bāḍ¹ balawān
 kyāh-sanā wanan lūkh awalādan
 pādan wandayō zuv ta jān 1493.

yēmb⁰r-zal wandayō pampōshē-pādan
 yishaway kathau tsali mē-ti armān
 sarv-i-kada, lagayō shākha-shēmshādan
 pādan wandayō zuv ta jān 1494.

watharay sabzī pēṭh nāgarādan
 sōna-tani saniy thod⁰ tul pān
 ts^añē gayēm jigaras ta wuñē chuy ādan
 pādan wandayō zuv ta jān 1495.

kan dār mana-kin¹ yiman phār¹yādan
 manushē-bāwa prath kaisi yuth⁰ guzarān
 zāla wol⁰ jānawar samayē-sayādan
 pādan wandayō zuv ta jān 1496.

prakāshē cāra kyāh lōn¹-phasādan
 timau zōl^u ajñān yēmau gōl^u pān
 kāh-ti nō wanith hēki yiman samwādan
 pādan wandayō zuv ta jān 1497.

76. SĪTĀ'S WOE. HORROR OF LAVA AND KUŚA AT HAVING SLAIN THEIR FATHER.
 REMARKS ON FILIAL DUTY.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - -.)

wuchun yēli Rāma-juv dōh sōponus rāth
 sa yīsh^u gayē tiēh^u ma ōsin kāh manōsh-zāth 1498.

lobun yēli dūrēruk^u yūts^u hōl tas ōs^u
 duyī trōvith tshuñ^un yēkh-sān tatiy gōs 1499.

lobun tiētha yitha rōw^umot^u chiy laban Day
 zarīth biyē zindagī mōrdan diwan may 1500

nadiyē-sūty mīj^u yāmāth tshēna gamūs^u jōy
 grazana-nishē shānth sōpūñ^u yēli rūt^un khōy 1501.

na-zānana-sūty wuchukh chot^u chwā wōzul^u nyūl^u
 sapūñ^u yēli zān pōñis pōñ^u zan myūl^u 1502.

yiwan tot^u Lav ta Kush dōnaway diwan bākh
 riwan wārā ta sīnas sōpanan cākh 1503.

wanan wōnī, 'wawakh yuth^u tyuth^u labakh byōl^u
 'muṭhis chuy muṭh^u khasan shōlis khasan shōl^u' 1504.

na-tay bōzakh suh sōruy ōs^u pānay
 thawān kath pōpiyēn-kit¹ yim nishānay 1505.

zarā kar hōsh wuch yim Dayē-kāran
 gōbur mōlis ta gōbaras mōl^u māran 1506.

yēshakh yōdwai gōbur gōtsh^u dyun^u mē rāhath
 gōbur chukh gāl zuv pananis babas-path 1507.

karakh yuth^u az babas pananis tsh^uh sūty kār
 sarakh tyuth^u pāna yod^u āsakh tsh^uh autār 1508.

tshunan tim āch¹ waṭith atha sarpa-ālēn
 laban tim lāl yim bab mōj^u pālan 1509.

- wōlō wōñ mājē mōlis-path jigār gāl
sēdath āsiy tē khur^u kāsiy mahākāl 1510.
- ṭ^h yōdwai wāra chukh almāsa-gardan
ba-dargāh-ē-padar jōrūb sōpan 1511.
- mē won^umay, 'yuth^u gaṭshiy khōsh byōl^u tyuth^u wav
' pagāh lōnakh tamyuk^u phal yuth^u sapon^u lav ' 1512.
- ṭ^h yōdwai pōpī bab mōj^u mānakh
Sadāshiv biyē Wumā ada kar ṭ^h zānakh 1513.
- Sadāshiv suy diwan yus zindagōniy
Wumā s^y yēmi khēmā kār^l krūd cyōniy 1514.
- baban kyāh kūr^u kamī kor^unakh ṭ^h paidāh
tē mā ōs^y panān^l-kin^l kēh wōmēdāh 1515.
- Wumā s^y yēmi tē kūr^unay dar-shikam jāy
ṭ^h wuchtō, pōpiyō, rūz^y na kēh māy 1516.
- galath būzith zalath pōñis-nishin drākh
tyuthuy nīrith nēthanon^u mal-barut^u zākh 1517.
- saponukh pōkhta yēli d̥yūṭhuth panun^u hāl
achiv hōruth tē rath tshōruth mahākāl 1518.
- panun^u kartūth ṭ^h d̥ishith gōkh gamnākh
kūr^uth thaph gāsa-bargan yēli tshūṭ^uth bākh 1519.
- tihiḍastī wuchith rūduy na kēh hōsh
tujyōhakh dōn athan zardyōkh zan pōsh 1520.
- Wumā yāmāth wuchanī lūj^u cyōn^u ahwāl
khēmā kūr^unay dopun lūkan, 'yih chum lāl ' 1521.
- lōkoṭ^u tami kōchi-kēth hēth laianōwukh
wuchan gaṭsh tami dōd kyāh dāma cyōwukh 1522.
- achēn-hond^u gāsh hyuh^u roch^unakh wuchiv māy
kaḍith shik^uma kūr^un wōlinjē-manz jāy 1523.
- khabar chyā kyāh tamis rūz^y tē-nish āsh
prayēm bor^unay dapan, 'chum sūrē-prakāsh ' 1524.

- dahan-hünz^u kath chēh kyāh döyētr^h tsē chōvith
yiwan chēy wuñē niwan chēy mananōvith 1525.
- khēmā kür^unay tsē mā tas-kun wuchuth zāth
tsē rātas dōh dōhas yith rāwūr^uth rāth 1526.
- gānīmath zān wuñ-kēn kar ts^h r^h kār
Wumā-dēvī ta Shiwa-jī chuy kharīdār 1527.
- pagāh yēli tim gathshan nīrith ba-ākāsh
mē won^umay, 'yuth^u na rōziy mēlanūc^u āsh ' 1528.
- gathakh sanniyās yod^u dēwāna lāgakh
bañhēn bēran kañdēn-tal pāna zāgakh 1529.
- tithay Rāwun marith labahōn ts^h Lankā
na-tay darshun karun rōziy tamannā 1530.
- hatu'l-magdūr az yuth^u chuy tsē tākath
karukh khādmath gānīmath chuy gānīmath 1531.
- kasam chum yod^u shuniy bab mōj^a trōvith
kasū ada, pōpiyō, buth^u hēkakh ts^h hōvith 1532.
- walēkin kar tamis yuth^u ōs^u mōlum
dopun, 'sīwā karēm roch^unakh ts^h mōsum ' 1533.
- wuchani lāgⁱ, 'trēn zagan-hond^u rāja kot^u gav '
wadani log^u zōñ^u-bāpath Kush ta biyē Lav 1534.
- yiwan tot^u Kush ta Lav dōnaway diwan nād
mashān ada Rāma-juv Sītā pēwan yād 1535.
- garā phār'yād lāyan pān mārān
garā tim pān panun^u chi y razi khārān 1536.
- garā dōnaway samith jāman diwan cākh
garā ḍulagānⁱ diwan pānas malan khākh 1537.
- garā tsāpan dāndau-sūty gulⁱ diwan nād
dapan, 'wuchⁱtav patav āsⁱ nā-khalaph zād ' 1538.
- wodukh tyuth^u wadani yuth^u log^u pāna ākāsh
sapanⁱ tithⁱ yithⁱ wuchith sapanan jīgar-trāsh 1539.

77. VĀLMĪKI RESTORES ALL THE SLAIN TO LIFE. SĪTĀ BY A REVULSION OF
FEELING REFUSES TO SEE RĀMA.

karan phār'yād Sītā lūj⁰ wadanē
rēshis-kun lūj⁰ ba-zōrī nāla dinē 1540.

suh Wōlmikh ryosh^u gamot^u gara ôs^u nīrith
dapan, yūts⁰ kōl¹ tāmāthay āv phīrith 1541.

pakan tot^u wôt^u dyūṭhun yāñ suh ahwāl
chuh dod^umot^u mōkta-phol^u ḍishith maran lāl 1542.

wuchun tati rath pakan dār'yāv dār'yāv
khabar log^u tas priṭhani, 'kas kyāh banith āv ' 1543.

wodun wārā wanani log^u, 'hē Sadāshiv
'amis yiti myāñē bad-bakhtiyē-sūty gav ' 1544.

gōran yēli māyē-sūtin pān gōlun
kūr⁰n wuzamala amrēta-rūd wōlun 1545.

wuchiv rēsh¹ kyāh kūr⁰n tām¹ tīs⁰ zōriy
harith amrēth zi tim gay zinda sōriy 1546.

dapan, wuch'tav tatēy kāh mūd^umot^u prōn^u
sapon^u su-ti zinda yēli tām¹ amrēthāh cyōn 1547.

sapān¹ yēli zinda tim sōriy dubārah
sapon^u Sītāyē biyē dil sang-i-khārah 1548.

gashith tas rēsh¹-sandis hujaras-andar tsāyē
korun bar band wuch'tav kyāh gayēs rāy 1549.

dopun, 'yot^u-tām mēli na nab ta būtarāth
'panun^u buth^u Rāma-tsandras hāwa kar zāth ' 1550.

78. RĀMA RETURNS HOME TAKING LAVA AND KUŚA. HE THEN GOES BACK TO
THE HERMITAGE AND IMPLORES SĪTĀ TO ACCOMPANY HIM,
BUT SHE REFUSES.

sa Sītā yēli tsalith gayē nāla trāwān
niyēn rēsh¹ Rāma-tsandras-nish z^h santān 1551.

anith yēli hōv¹nas nishē thōv¹nas tim
padēn dōn-tal paran tāñ pōv¹nas tim 1552.

78. RĀMA IMPLORES SĪTĀ TO ACCOMPANY HIM. 1553-1567

padēn lāg' miṭh' dini sōriy timan dōn khasūsan Bharuth Lākh'man biyē Shēturgun	1553.
asan khēlan gindan phirūv ^o kh munōdī nagar-kun gay timan-sūty hēth ba-shōdī	1554.
pēth ^a r bābath ^a r hēth shēhras-andar gay wadani log ^u rāza tas Sītā tētas pēy	1555.
rēshis log ^u prithani, 'tas kyāh gōsa gav myōn' ^u kar ^m yiy ōs ^u karmun ^u kār kām' zōn ^u	1556.
pakan tas sūty gav vēgalyōv suh zan kand wuchyōkh Sītāyē thow ^u mot ^u bar karith band	1557.
andar Sītā nēbār'-kīn' Rāma-autār baras-pēth byūth ^u ta wān'nas villa tay zār	1558.
dopus tām' Rāma-bandran, 'wōth nēbar nēr 'wōnduk ^u dōkh wōn tsaliy shēhras-andar phēr'	1559.
dapan, Sītāyē won ^u nas, 'chukh ts ^a h autār 'wuchan chukh-nā hēwan jigaras mē chum nār	1560.
'samay d̥yūthum sēthāh wōn sōpūñ ^u s sēr 'chuh ōkh ^u r ^u gara gathun ^u nērun ^u gathēm tēr	1561.
'bōh nay nēray tsē kyāh wōn myōn ^u chuy gam 'gathiy dār'yāwa-sūnz ^u akh pā-phyorāh kam	1562.
'gōḍañ akh bēñē yēs tīth ^u āsī gamkhār 'dōyum ^u āsakh ts ^a h Nārān pāna autār	1563.
'trēyum ^u trēnaway barādar chiy balāvīr 'zamīnas-sūty suwān ākāsh az-tīr	1564.
'poz ^u ay bōzakh tasallī gōm az-zān 'mudā ōsum tsē wātān' yim z ^a h santān	1565.
'dayā kar wōn tsē kyāh chēy māy myōñī 'ts ^a h gash phīrith shurēn kar pōr'zōnī'	1566.
dōnaway lōla-sūtin tati dazān ōs' ⁱ sōrga-manza rāsa-manḍul zan grazān ōs' ⁱ	1567.

karani log^u Rāma-juv tas zāra-pāra
lūj^us sa-ti katha wananē wāra-wāra 1568.

79. RĀMA'S SUPPLICATION.

(Metre, *Accentual*.)

Rāma tsandran dop^u, ' bar mutsarē
' karī ānand panani garē 1569.

' kazāl^l gayēkh azala ōsuy
' kashṭ tsōluth Yīshōr^l tsē kōsuy
' vyād vig^{an} wōñ na sōndarē
' karī ānand panani garē 1570.

' kām^l kūr^okh hiyē-māl zāyē
' pāna tsāran chuy nōg^l-rāyē
' tsāyē rōzun^u kōtāh zarē
' karī ānand panani garē 1571.

' bōz, wōnduk^u gam gōsa tsaliy
' rōz prasan, shēth^r galiy
' sōz wuch, bēh panani garē
' karī ānand panani garē 1572.

' bār tuluth sār sōr^u ōwuy
' gār tsōputh tamannā drōwuy
' tār lagith panani garē
' karī ānand panani garē 1573.

' hāv mōkh bāv goy^u kyāh tsē gōsa
' trāv malāla wōñ āch^l mē lōsa
' thāv tsētas Day kyāh karē
' karī ānand panani garē 1574.

' rūch^u karith achē-manz thāwath
' driy hōvith driy hāwanāwath
' triyē tsālun^u pazi tāra tarē
' karī ānand panani garē 1575.

' wātihiy kar sāmāna trāwun^u
' sūd kyāh nēri suh mūd^u Rāwun
' hōl kyāh goy^u mōl^u kas na marē
' karī ānand panani garē 1576.

'gār roṭuth tām¹-sanzi vērē
 'yus marith gāṭhī kati phērē
 'gam khēna rath māz harē
 'karī ānand panani garē' 1577.

Rāma-ṣandran yāñ tiy won^unas
 pēyē wasith jalāv hyor^unas
 lūj^u sa ṭāpani panañē narē
 'karī ānand panani garē' 1578.

shīna-mōñ^u zan vēsarana āyē
 tami won^unas panañē jāyē
 'kami ṭē won^unay buk^ār¹ darē
 'karī ānand panani garē' 1579.

'bōz kath chum-na pōshēn-pāyā
 'tōshē kath chēm wanith māyā
 'rōshi dyut^unam makh pōshē-tharē
 'karī ānand panani garē' 1580.

yiṭ wōndas gay hiyē-mālē
 tami-khōtan dūrēr ṭālē
 'rinda bōzakh zinday marē
 'karī ānand panani garē' 1581.

lōla-nāruk^u jalāv roṭun
 nīla-waṭh sīna panun^u ṭoṭun
 yēṭh yēs āsi suy lōl barē
 'karī ānand panani garē' 1582.

gāsh yīth biyē prakāsh anun^u
 lōla-almāsa-sūty wōnda khanun^u
 pōkhta sōpani man mōkta harē
 'karī ānand panani garē' 1583.

mājē Dīviyē-kun gayē shēran
 ṣs^u rātas līlā karan
 zūn zan ṣs^u lūj^umūṭ^u darē
 'karī ānand panani garē' 1584.

80. SĪTĀ'S RESPONSE.

(Metre, *Accentual*.)

- 'māra kūr^unas āmⁱ māmamati
 'Pārwatī kar myōn^u cāra 1585.
- 'mājē zāyēs drūts^u yēli hūr^um
 'krāni drāyēs tamannā sūrum
 'lāni ōsum amis sūtin
 'Pārwatī kar myōn^u cāra 1586.
- 'zēwawunuy phārⁱ rēshⁱ ta paṇḍith
 'kōli śhunānōv^uhas kūñ^u gāṇḍith
 'chim mē wasan yēma-guma tatī
 'Pārwatī kar myōn^u cāra 1587.
- 'kōli śhuñ^unas yēli bōh mājē
 'tatī phorum Zanakh rāja
 'na-ta mārīyēnas kōna tatī
 'Pārwatī kar myōn^u cāra 1588.
- 'myul^u dyut^u karīth Vishāmitran
 'kōna lōn^u chum mē wōñ pētaran
 'gaib sōpānⁱ tīm ti haibatī
 'Pārwatī kar myōn^u cāra 1589.
- 'suy ath sēndi apōr tarē
 'yus wōñ nēri panani garē
 'suh na yus myōnⁱ-pōṭhⁱ yitⁱ marē
 'Pārwatī kar myōn^u cāra 1590.
- 'wardana-vēri būrzhay mē gāṇḍim
 'rōñ^u-āsana kōh bāl śhāṇḍim
 'wōñ gayēs kīwal bōh yitī
 'Pārwatī kar myōn^u cāra 1591.
- 'bāwa wōñ kas yēli gōm trōvith
 'kyāh wana nāv māndachōvith
 'Rāwanas myōnⁱ paripāph khatī
 'Pārwatī kar myōn^u cāra 1592.

- 'tām¹ niyēnas yēli tami hāla
 'mājē panañē kūr^unas hawāla
 'kyāh wanith hēka tas chēh satī
 'Pārwatī kar myōn^u cāra 1593.
- 'ada zōñ^unas tami azōñ^u mājē
 'villa wān¹ wān¹ tami ashka gājē
 'mashka karēnam shurēn sūti
 'Pārwatī kar myōn^u cāra 1594.
- 'shur^u zōñ^unas karēn shur¹-bāshē
 'zōlith lōj^unas bōh wālawāshē
 'dēwatā sōr¹ gay āra-k⁴tī
 'Pārwatī kar myōn^u cāra 1595.
- 'anth zōnum na yith bawa-saras
 'gāta kūr^unam ta bōh kyāh karas
 'shēchē lazanas tsē pāph khātī
 'Pārwatī kar myōn^u cāra ' 1596.
- yūts^u wodun, 'kūr^u kaīsi ma zēyin
 'zēyi yēli ta almās khēyin
 'kūr^u zāyēs sūr gōm yitī
 'Pārwatī kar myōn^u cāra 1597.
- 'kōrē āsūñ^u gāshi dēka-sēdath
 'na-ta brōṭhay gāshi hēñ^u sa wath
 'taway bōh tshāḍath panañē watī
 'Pārwatī kar myōn^u cāra 1598.
- 'kyāh bōh wana, tām¹ sōrga-wāsan
 'patsh ūñ^u āman ta khāsan
 'won^u dēwau, "Sītā chēh satī"
 'Pārwatī kar myōn^u cāra 1599.
- dēwatā āy sōkhī dinē
 'mōl¹ būzus ta log^u riwanē
 driyē hōv¹nas tām¹ dāri-chētī
 'Pārwatī kar myōn^u cāra 1600.

- 'tō-ti panun^u pazun^u pōlun
 'kruha-badēn oḡun zōlun
 'yithⁱ pralay chyā bōvⁱmātī
 'Pārwatī kar myōn^u cāra 1601.
- 'bōlⁱ wañānas chuy ādan
 'kōlⁱ rāway thowum na zāh kan
 'bara kūr^unas āmⁱ sūramātī
 'Pārwatī kar myōn^u cāra 1602.
- 'tyūt^u wodum sahlāba wunyōm
 'ashi-sūty sōr^u samsār wanyōm
 'wan t^uh rōzakh kati mēsi-datī
 'Pārwatī kar myōn^u cāra 1603.
- 'Dayē-lōnⁱ yēli paigām būzun
 'ada Halmot^u Ludar sūzun
 "'vyād gūj^u wōth mē-sūty satī"
 'Pārwatī kar myōn^u cāra 1604.
- 'pāna yot^u-tām mōrun Rāwun
 'ōsus lūkan dēmāg hāwun^u
 'gōsa kus gōs trōv^unas tatī
 'Pārwatī kar myōn^u cāra 1605.
- 'bara kūr^unas bōh shyāma-sōndar
 'sara kūr^unas nāras andar
 'dara lōj^unas chivēmātī
 'Pārwatī kar myōn^u cāra 1606.
- 'pūt^u achē dits^un pōlōdⁱ pacē
 'khōt^u bōh drāyēs tami kahwacē
 'goṭ^u gaethith āyēs bōh tatī
 'Pārwatī kar myōn^u cāra 1607.
- 'gari tshuñ^unas nēbar kaḍith
 'shrākh dits^unam wōlinjē barith
 'wākh ōsum wōñ mara yitī
 'Pārwatī kar myōn^u cāra 1608.

- 'gari panani akh rāth būr^ūm
 sāph wantam kōsa hān kūr^ūm
 'kara kyāh kām¹ won^unas "satī"
 'Pārwatī kar myōn^u cāra 1609.
- 'lashē ganjēnam nārañē tshaṭa
 'pashē kōtāh kūr^ūnam gaṭa
 'biyē kūr^ūnas shērmanda tatī
 'Pārwatī kar myōn^u cāra 1610.
- 'zōm^ū kūr^ūnam nic^ū kathī-hanā
 'gōm na wōndas yih bōz¹ chēh bōnā
 'kōm^ū gayēm mē kas sūtī
 'Pārwatī kar myōn^u cāra 1611.
- 'tīr dit¹nam wōlinjē barith
 'gōm tīm tīr jigaras tarith
 'atha-sūty gēv moth^unam satī
 'Pārwatī kar myōn^u cāra 1612.
- 'nāra-tēmb^ur phambas pēyēm
 'wuch¹tav wōñ kūt^u jalāv hēyēm
 'rēh phaṭith nēri pēṭh¹ parbatī
 'Pārwatī kar myōn^u cāra 1613.
- 'nāl wol^unam lōkūṭ^ū bōh gūj^ūs
 'bāl tshuñ^ūnas zālan lūj^ūs
 'hāl kyāh lāl gayēm mē chātī
 'Pārwatī kar myōn^u cāra 1614.
- 'āyē tas kōna balāy achēn
 'lāyē tas kōna gathhān achēn
 'drāyē tas kōna zēv kārē-patī
 'Pārwatī kar myōn^u cāra 1615.
- 'yus yēs jōrē-judōy¹ karān
 'Day tas kōna wath rāwarāwān
 'chus kōna wasan yēma-guma tatī
 'Pārwatī kar myōn^u cāra 1616.

'sirī wōtith chuy hani-hanē
 'sari prakāshē tsey pāna wanē
 'bōz kyāh wani Sarasōtī
 'Pārwatī kar myōn^o cāra ' 1617.

51. RĀMA'S ENTREATIES AND Sītā's REFUSALS. AT DAWN VĀLMĪKI INTERVENES.

(Metre, Accentual.)

lōla-sūtīn osh^o ōs^o trāwan
 chēs na mulay bar mutsarāwan 1618.

tāmⁱ won^onas, 'yim kam khātīm pāph '
 tami won^onas, 'rūduy na yinsāph
 'kas tē chukh yim nēhadāv hāwan '
 (chēs na mulay bar mutsarāwan) 1619.

'pāph warzith chuh yihuy myōn^o mālyun^o
 'tāpa yitⁱ yēs dazān ōs^o tālyun^o *
 'kas chih wōrīvⁱ mē zan wath rāwarāwan '
 (chēs na mulay bar mutsarāwan) 1620.

tāmⁱ dop^onas tōra, 'kar khānadōrī '
 tami dop^onas, 'trōvⁱmātⁱ chim mē sōriy
 'yitⁱ bihith kaīsi buth^o chēs na hāwan '
 (chēs na mulay bar mutsarāwan) 1621.

tāmⁱ dop^onas tōra, 'rachath bōh wōñ jān '
 tami dop^onas tōra, 'wuñē chēs bōh larzān
 'yith suh Lākhⁱman nīth mā tshunēm wan
 (chēs na mulay bar mutsarāwan) 1622.

'bēh t^h pānas rēh chēm wuñē jīgaras
 'khār wuñ chēs kuñ^o ta kīwal zi bēkas
 'chēs-na mōsum chukh t^h mē tambalāwan '
 (chēs na mulay bar mutsarāwan) 1623.

wōndā tas gav zan dor^o sang-i-khāra
 Rāma-tsandran wañānas wāra wāra
 'man chuh tsantsal tan diwān ōs^o grāwan '
 (chēs na mulay bar mutsarāwan) 1624.

* V. 1. tāpa-nishē yēmⁱ roch^o myōn^o tālyun^o.

81. RĀMA'S ENTREATIES AND SītĀ'S REFUSALS. 1625-1632

- biyē won^unas, 'sūr^um wōñ jawōñī
 'kar tulith hēka yim bār cyōñī
 'chum-na tākath tan bōh wōñ nāra nāwan
 (chēs na mulay bar mutsarāwan) 1625.
- 'hōsh nyūtham tsē pōshē-nūla
 'mōshka bab^ur^u kūḍ^uthas bōh mūla
 'kōḡ zōj^uthas zan āma-tāwan
 (chēs na mulay bar mutsarāwan) 1626.
- 'chēm-na tsē-rost^u biyē kēh wōmēdā
 'ts^uh las gathanay kaitāh tsē paidā
 'gachē-kuṭhēn achē-pōsh chih chāwan
 (chēs na mulay bar mutsarāwan) 1627.
- 'myāni lōluk^u tsē wōñ sūruy tamannā
 'chēs bōh tiṭh^uy yiṭh^u tēli ōs^us sa Sītā
 'āzmōw^umot^u biyē kyāh āzmāwan
 (chēs na mulay bar mutsarāwan) 1628.
- 'kāṭsa zūñi lōḡ^utham nēth tsē grōnuy
 'poz^u wanun^u kyāh wōñ zāna cyōnuy
 'khēñ^u bōh diṣ^uthas ḡḍṭan biyē kāwan
 (chēs na mulay bar mutsarāwan) 1629.
- 'nād diṭ^umay diṭ^utham zāh na ālav
 'dōd^u būzim s^uhau shēzdau ta shālav
 'vyād mūṭh^umūts^u biyē chukb yād pāwan
 (chēs na mulay bar mutsarāwan) 1630.
- 'hēth bōh yēli yiy ōs^us āmūts^u
 'thath^ur^u-ḡāsa zan bōh ōs^us mājē zāmūts^u
 'khēth tshuñ^unas tamīy bōh ādām^u-khāwan
 (chēs na mulay bar mutsarāwan) 1631.
- 'yēm^u rēsh^u yit^u rūch^unas bōh wāray
 'tsūr^u ḡōmūts^u ōs^us yāñ awāray
 'wandahōs tas cashma-pampōsh bōh pādan
 (chēs na mulay bar mutsarāwan) 1632.

- 'lūb tamannā sōriy mē drāyēm
 'bāra-kāṇḍⁱ yēli khōran tsāyēm
 'wōnda dod^umot^u kētha shēhalāwan
 (chēs na mulay bar mutsarāwan) 1633.
- 'zēṭh sūrith mōnj^u-hōr yām chōwum
 'pōhⁱ-pan zan mē sāmāna tām trōwum
 'vīrē-hāṇḍⁱ-pōṭhⁱ dōḍaryēyēm tatiy tan'
 (chēs na mulay bar mutsarāwan) 1634.
- rōtⁱ-rātas kūr^ukh tātⁱthiy husyōrī
 kōna laḡakh pādan nēth bōh pōrī
 ōsⁱ pānavūṇ^u wōṇḍākⁱ gōsa bāwan
 (chēs na mulay bar mutsarāwan) 1635.
- rāth sūrith sub^uhan yāṇ phōl^u gāsh
 hyot^u trāwun^u sūrēn brōṭha prakāsh
 rēshⁱ dop^unas, 'ṭ^uh bēh pānay mananāwan'
 (chēs na mulay bar mutsarāwan) 1636.

82. VĀLMĪKI REMONSTRATES WITH ŚITĀ. SHE STILL REFUSES. VĀLMĪKI DIRECTS
 RĀMA TO RETURN TO AYŌDHYĀ AND THERE PREPARE A SACRIFICE,
 TO WHICH HE PROMISES TO BRING ŚITĀ.

(Metre, *Hazaḡ*, ∪ - - -, ∪ - - -, ∪ - -.)

- dopus ada rēshⁱ, 'mutsarus bar kōmōrī
 'khēmā kar chuy karan bartā tsē zōrī 1637.
- 'ma dīs yūṭ^u tūl chuh bartā jān cizā
 'karus khādmath tsē ḡanz^urāviy azizā 1638
- 'ma kar ḡaphlath mutsar bar chus sēṭhāh hōl
 'ḡaṭshus sūtin bariy yuth^u pazi tyuth^u lōl 1639.
- 'prabātan pūz kar biyē darm tay dān
 'wandun^u ḡaṭhi bartahas pananis panun^u pān 1640.
- 'triyēn siwā karūṇ^u ḡaṭhi bartahas-kun
 'ṭalan pāph sōrⁱ biyē zanmas na chukh yun^u 1641.
- 'chuh bartā zōṇ^u-kinⁱ Bhagawān mānun^u
 'karus siwā tamyuk^u phal chuy prakāṭh nyun^u 1642.

- 'chuh vīdas-manz sēṭhā won^umot^u chēh sath kath
 'triyēn sīwā karūn^u gaṭhi bartahas path 1643.
- 'gōḍaṇ gaṭhi tsarana-kamalan mīṭhⁱ tas dinⁱ
 'chalith pād tāmⁱ-sāndⁱ tawa-pata gaṭshan cēnⁱ 1644.
- 'karus sīwā barus lōl shēr zānun
 'sōbōz^u-sūty Rāma-juv Nārān mānun 1645.
- 'yih chēy sath kath chuh bartā pāna Bhagawān
 'tamis sīwā karith Vaikunṭh chih prāwān 1646.
- 'ts^h chēkh butarāth bartā zān ākāsh
 'pakus sūtin karan sōriy tsē shābāsh 1647.
- 'pakus sūtin ma kar tōkhūr^u kadam tul
 'sōbōz^u-sūtin zān myōn^u nēr chēy sul 1648.
- 'yih kami-putshy chēkh amis-pēṭh bar karan band
 'chuh ath-pēṭh kyāh hasar wātakh na zāh and ' 1649.
- dapus tamī tōra, 'rēshⁱ-bāyō yih mō wan
 'amis-nishē chuy barābar dōst dushman 1650.
- 'zakh^m āmⁱ-sāndⁱ balānⁱ pānas bē-dawāh chiyy
 'akis bāmas amis dah lach hawā chiyy 1651.
- 'yih chuy hath-gor^u pōrush cyōñ^uy mē driy chēm
 'amis kar chēy khabar, "kath jāyi triy chēm" 1652.
- 'tithiy dōda-shurⁱ siphath nābad-phalyau-sūty
 'nēhāl āwāra nābad khēth kārīn kūtⁱ 1653.
- 'tyuthuy chus dil kuniy kāh kath chuh bōzān
 'mulay chuna ada, rēshⁱ-bāyō, yih rōzān 1654.
- 'sēṭhāh gam hyot^u mē path ārām na zāh ām
 'tsōdūsh^u candrama chēs Sītā mē chum nām 1655.
- 'amis-sūty zahr-tsāpun^u lōla-thāwun^u
 'amis-nishē som^u chuh rāch^urun^u rāwarāwun^u 1656.
- 'yih kēṭhāh aḍijē tay rath māz mē ōsum
 'tīh zōlum, zālānan zangāra kōsum 1657.

- 'mē kēh wōñ chum na Rāmanē nāwa-rostuy
 'dazan chum dīph nēb^arimē wāwa-rostuy 1658.
- 'phuṭith phōnūs zi ṭhīkyā ṭōg^a wāwas
 'karān ālūṭ^a pawan pēṭh Rāma-nāwas 1659.
- 'na rūz^m tan ta man ta wāsanā wōñ
 'yih kēh sōruy tih kēh suy bāsanāwun^a 1660.
- 'amis-nishē sōth-kālas yēmⁱ na kēh wow^o
 'harud atanay gōḍañ suy chuy diwan now^a 1661.
- 'amis Rāma-ṭandras path yēs galith pān
 'suh āsyā myōnⁱ-pōṭhīn hāl-i-hairān 1662.
- 'kariy sīwā bariy yus tas sēṭhāh lōl
 'ganz^ar bā āmⁱ suh tāthⁱ nāras-andar zōl^a 1663.
- 'gaṭhan nazdīkh yēs āsiy ba-darshēn
 'wuchan gulzār tas-nishē dūri rōzan 1664.
- 'mē kor^anam ṭas ta chēs bēkas gamūṭ^a khār
 'ṭ^ah wantam wōñ chuh bartā Rāma-autār 1665.
- 'sōkhas wōtith mōkhas bōyⁱnas namaskār
 'dōkhas-pēṭh wātanōv^anas cāra lācār 1666.
- 'niyēm pānas-sūtin gēlēm yih badzāth
 'ahankāras khotum hīthāh logum gāth 1667.
- 'ṭolum trōvith bōh kot^o lāras zanāna
 'taway yuth^a rōsh ṭhōḍum pōnⁱ-pāna ' 1668.
- tih būzith Rāma-juv yūṭ^a gāv awāra
 wanani log^a tas rēshis, 'ath kyāh chuh cāra 1669.
- 'yih yēṭh ṭōs^o Yīshōras bōzana na kēh ām
 'logus dar-māda nāhaka gōs badnām ' 1670.
- dopus tāmⁱ rēshⁱ, 'ṭ^ah chukh autār pānay
 'karun^a ṭōsuy lukan-hond^a gāv bahūnay 1671.
- 'satī Sitā chēh zanmas būm āmūṭ^a
 'Zanakh rāzas tī mēṭṣē-tala ṭōs^o drāmūṭ^a 1672.

- 'sēṭhāh zōrī karan tsēy-kun gaṇḍith man
 'wandan dēn-rāth tsēy zuv jān pādan 1673.
 'tsuñ^uth trōvith tsē maṣh^ērōv^uth asūnz^u māy
 'tih mā gaṇz^oruth wanas-manz kyāh chuh tas pāy 1674.
 'ts^h gath nagaras-andar wōñ gōsa gam trāv
 'tayōrī kar jagákⁱ sāmāna sōmb^arāv 1675.
 'tsē pata zōrī karith tot^a wātanāwan
 'madāray wāra wāra mananāwan 1676.
 'wanas rātas dōhas tim tim bahānay
 'yimas sūtin anan tot^a-tām bōh pānay ' 1677.

83. RĀMA PREPARES THE AŚVAMĒDHA SACRIFICE. HE SENDS ŚATRUGHNA
TO SEEK ŚITĀ.

- yih shēchⁱ būzith pakan sōn rōph chakan drāy
 rēshis rukhsath hyotukh Ojudyā-nagar tsāy 1678.
 kūr^ukh shōdī munōdī drāyē bāzōrⁱ
 samith rēshⁱ āy yēgñēs-pēṭh tsōwāpōrⁱ 1679.
 kūr^ukh jāyāh mukarar bīṭhⁱ brōhman
 karani lágⁱ zaph Dayēs-sūty gōṇḍ^a timau man 1680.
 dapan, pūrⁱ-kinⁱ bōnā bīṭhⁱ sēd ta sannyās
 pachimⁱ-kinⁱ akh Wasishṭh mahā-ryosh^u ta biyē
 [Vyās 1681.
 dachinⁱ-kinⁱ byūṭh^u Agasty Nārad mōnīshōr
 wōtārⁱ-kinⁱ sārī samsārākⁱ rēshīshōr 1682.
 biyēn tarphan bihīth ōsⁱ ātmajñōnī
 giyān bāwan ta hāwan pōrⁱ-zōnī 1683.
 samith āmātⁱ tapīshōr sēd ta biyē sād
 korukh āramb tulukh yēkh-bār yih samwād 1684.
 wanani lágⁱ Rāma-tandras-kun ba-yēkh-jā
 'tsē-sūty az yēgñē-maṇḍalas shūbi Sītā 1685.
 'satūc^u sōkhī chēh yiy, " triy sūty āsūñ^u
 " "sapani ashōmēd saphal biyē vyād kāsūñ^u " " 1686.

daram pōlun pozuy yāmath tih būzun
Shēturgun anani tas Sītāyē sūzun 1687.

hukum būzith gāshith tot^u wōt^u lārān
ryoshwāh ḍyūṭhun prakāṭh zan pāna Nārān 1688.

paran pēv tas rēshis kor^unas namaskār
'manāk' dōkh trōv¹tav wuch¹tav tasānd¹ kār' 1689.

shēran sōpon^u ta wān¹nas sōr¹ kārān
'satī Sītāyē Rāma-autār chuh ṭhārān 1690.

'dayā kar wōth ṭ^h Sītā mananāwun
'ṭ^h yis sūtin ta tas-nish wātanāwun' 1691.

84. VĀLMĪKI INDUCES SĪTĀ TO ATTEND THE SACRIFICE. SHE CALLS UPON THE EARTH TO BEAR WITNESS TO HER CHASTITY. THE EARTH OPENS AND SWALLOWS HER UP. THE SITE OF THIS WAS UNKNOWN TO THE GODS, BUT IT IS LOCATED AT SHĒNKARFÖR.

tih būzith gāv suh ryosh^u tas karani zōrī
'gamuk^u chal mal ṭ^h chēkh nirmal kōmōrī 1692.

'patim¹ gam gōsa ṭhun trōvith ṭ^hkan nēr
'garas-kun pakḥ ṭ^h wōñ pananis sōras phēr' 1693.

satī Sītāyē būzith tāñ ṭhuṭ^un bākh
kaññen tām¹-sandī wadana yuth^u sapān¹ cākh 1694

dopun, 'kētha-pōṭh¹ gāsha tath Ojudyāyē
"kaḍith ṭhuñ^umāṭ^u," dapan, "wuñ pāna āyē" 1695.

'lashēn-hūnz^u rēh dilas chēm gōm bēdād
'pashēn chēs yūts^u hashēn kyāh bāwa rōdād 1696.

'amā kyāh kara, yih ryosh^u chum yistāda
'ḍiyēm shāphāh gāsha mā khār zyāda' 1697.

tih wōbarōwun wanith tami tāñ tim drāy
Shētruḡnas sūty hēth Ojudyāyē-manz ṭāy 1698.

jāgas Wōlmikh munishōr wōt^u ṭhārān
tamis-pata āyē Sītā pāna lārān 1699.

- yiwān yēli dīth^u Sītā Rāma-ṣandran
 jagas-manz ṣāyē man tas ṣs^u harshēn 1700.
- paran pēyē Rāma-ṣandras ṣār^l wānin zār
 prayēm bor^unas sēṭhā kor^unas namaskār 1701.
- 'wanum kyāh chum hukum wuñ-kēn bōh āyēs
 'phūr^um pānas korum kyāh mājē zāyēs' 1702.
- dopus tām^l tōra, 'kar nirmal panun^u pān
 'rēshēn-hūnz^u hāv driy sōr^uy ṣaliy hān' 1703.
- tih būzith lūj^u wanani Nārāyēnas-kun
 'Niranzana kyāh mē-pēṭh bēdād yih sōpon^u 1704.
- 'gayēs āwāra yūṣ^u Yishōr prakāṭh nēr
 'adari samsāra-nishē sapūñ^us sēṭhāh sēr 1705.
- 'dazan chēs yūṣ^u razan kyāh pān khōrum
 'ṣ^uh dīm sōkhī na-tay tan nāra zālum 1706.
- 'chēsai nirmal mē yit^l drēshṭanth hāwum
 'yatiy āmūṣ^u bōh chēs tot^u wātanāwum' 1707.
- sa Sītā yiy wanan wuṭh ṣs^u phēshān
 pashēn tim rēsh^l ta yāmath ṣs^l ḍēshān 1708.
- tasond^u sath wākh Dayēn būz^u ṣs^u r^ut^u sāth
 judā sōpūñ^u tamīy vizi pāna butarāth 1709.
- prakāṭh gayē būm nishē Sītāyē āyēs
 wonun tas, 'cūra kēh na lōn^l-nyāyēs 1710.
- 'sēṭhāh ṣōluth saphar tay pān gōluth
 'satī rūz^ukh sōdarmuk^u wāda pōluth 1711.
- 'ṭ^ukan wōth khas ṣ^uh pēṭh yith wōñ vimānas
 'yitic^u lay trāv ṣ^uh pakḥ pananis makānas' 1712.
- tih būzith khūṣ^u prangas wūṭh^u būmī-manz-bāg
 wasith gayē Rāma-ṣandrun^u hēth dilas dāg 1713.
- samith ākōsh^l wuchani āy dēv darshun
 karani Sītāyē lāg^l tim pōshē-warshun 1714.

tanay-pēṭha az-dōhas-tān tim Trēkāran diwan wān ¹ sani wōgani prath jāyē ṭhāran	1715.
wasan Pātāl akh ṭhāran ba-ākāsh trēyum ^u samayēs wuchan prath jāyē prakāsh	1716.
rēshis ada pryutsh ^u timau, 'ṭūj ^u kami gāma 'harān osh ^u yūṭ ^u paran gayē "Rāma Rāma "'	1717.
dopukh tām ¹ , 'Ḍōri Shēnkar-pōri manz-bāg 'wasith gayē Rāma-ṭandrun ^u hēth dilas dāg	1718.
'krubāh akh manza tot ^u -tām az-Kurīgām 'wasith yēli gayē tēli bōzana mē tāt ¹ ām	1719.
'wuchum tati dōrē-manz akh nāgarādāh 'hyotum Sītāyē-kun lāyun mē nādāh	1720.
'dopum, "mātā satī Sītā nēbar nēr '"chuh prāran Rāma-juv kor ^u thas sēṭhāh ṭēr "'	1721.
'tīh būzīth nāgarādas wōth ^u talōtum 'tyuthuy yuth ^u shōra-sūty kōpyēy rum rum	1722.
'chēyēy yēsh gath wuchun hāviy sa darshun 'pēwan yēli chuy zamīnas pōshē-warshun '	1723.

85. RĀMA'S DISTRESS AT SĪTĀ'S DISAPPEARANCE. THE RĀJIS CONSOLE HIM,
HE COMPLETES THE SACRIFICE, AND MAKES KUŚA KING OF KUŚĀVATĪ
AND LAVA KING OF LAVAPURA (LAHORE).

tīh ḍīshith yūṭ ^u sapon ^u krūdī suh Shrī-Rām khūñ ^u n mēṭ ^u būm gōmūṭ ^u ōs ^u bōna trām	1724.
wanani log ^u , 'kyāh mē kor ^u Sītāyē-pēṭh hāl 'harith rath yūṭ ^u ṭalith gayē zēr-i-Pātāl '	1725.
rēshyau yān ḍyūṭh ^u ta kor ^u has dam dilāsa badan nōw ^u has ta wol ^u has khāsa tāsa	1726.
wanani lāg ¹ tas, 'sēṭhāh kūr ^u than sa māra 'karēth shur ¹ lāza gari kūr ^u than awāra	1727.
'satī tiēh ^u aina-nirmal pān hāwān 'sapūñ ^u shītal na pānas hān thāwān	1728.

- ' patav-lākan parāyēn tas tih būḡun
' gōḍañ yus āv zanmas Dāy¹ yih lyūkhun 1729.
- ' yētiy āmūṣ⁶ totuy gayē chuy-na kēh pāph
' yēgañ samāph kar wōñ trāv santāph ' 1730.
- madāray wāra wāra mananōwukh
ḡiyānāk¹ shēbd wān¹ wān¹ bōzanōwukh 1731.
- suh Wōlmikh ryosh^u ḡiyān tas bōzanāwān
patav samsār chuy bram bāzē hāwān 1732.
- timau yāmāth yih won^uhas āv hōshēs
karani log^u nālamāt¹ tath aḡna-jōshēs 1733.
- ṣhunin darwāza wāth¹ tām¹ prath khazānas
garīban ta atītan dītin dānas 1734.
- rēshēn jōgēn dyutun sōn mōkta jōrī
mangani ṣhī logukh yūṣ^u karani zōrī 1735.
- suh phārēkh byūṭh^u ānin tim ziṭh¹ z^uh pharzand
harani log^u osh^u karani log^u yiy tīman sand 1736
- ' lasiv tōh¹ wōñ mē chiwa zuwa-jāna-khōta ṭōṭh¹
' hukumrōnī kariv Yindrāza-sānd¹ pōṭh¹ ' 1737.
- mōkaṭa gonḡ^unakh kalas, ' gātsh¹nakh balāy dūr '
Kushēs Kushēwath Lawas tām¹ dyutun Lōhūr 1738.
- karani lāḡ¹ pāth^ushōhī gōsa trōwukh
garīban brōhmanan darmārth thōwukh. 1739.

86. RĀMA REIGNS FOR 11,000 YEARS. YAMA WARNS HIM THAT IT IS TIME TO
LEAVE THE EARTH. DEATH OF LAKEṢMAṢA. RĀMA ASCENDS TO HEAVEN
WITH BHARATA AND ŚATRUGHNA.

- wumar sapūñ^us barābar kāḡin kāh sās
dapan, Yēm-rāza lōḡith brōhmunāh ās 1740.
- wuchun yāmāth wōthith ḡav pyōs pādan
dopun tas-kun, ' ṣē kētha thūv^utham yih lādan 1741.
- ' prasan rūziv waniv kati chēwa basan-jāy
' kunyuk^u mā chum hukum yi-na man khēyiv ḡrāy ' 1742.

dopus tām ¹ mōktasar, 'az kar t ^h darbār 'wanay kēh kath t ^h wōñ sōpan khabardār'	1743.
tih yāñ būzun korun mūkūph hyon ^u -dyun ^u ba-khalwath byūṭh ^u suh tas-sūtin kunuy zon ^u	1744.
yih kēh wanihēs tih tām ¹ brōṭh pāna būzus dopus, 'Brahmā-juwan tsey-nish bōh sūzus	1745.
'dopum tām ¹ , "myāñi zēvi kār ¹ zēs namaskār " "Niranzan pāna āmot ^u chukh t ^h autār	1746.
" "koruth sōruy dyututh sōn mōkta dānas " "dayā kar wōñ t ^h khas pananis makānas	1747.
" "na-tay chuy yūr ¹ rōzun asē ma lad bōr ^u " "zayēs wōtith Dayēs-pēṭh kyāh karav zōr	1748.
" "shēnith mā gāthi yih sum-sōṭh ^u chus bōh khōtsān " "amā ās ¹ kyāh karav, tiy chuy tē rōtsān "	1749.
tih būzith ārawal zan tas mōkhas gav sapon ^u būbari sōkhas wōtith dōkhas pēv	1750.
Narāyēn pāna ōsith tas tih gav krūṭh ^u wuchiv samsār sārēn ¹ kyāh lagan myūṭh ^u	1751.
ba-hukm-a-Rām Lākh ¹ man ōs ^u raṭith bar tatiy āyāv tot ^u Durwās mōnīshōr	1752.
suh ryosh ^u krūdī zi rūṭ ^u -rost ^u timan-nish tsāv sōrith phuṭ ^u run ^u hukum Lākh ¹ man tatiy drāv	1753.
tamiy hīta asār samsār hōwun ba-Gangā-tīr gāthith tām ¹ dēh trōwun	1754.
tih būzith Rāma-tsandras shūkh sōpon ^u hyotun mōkh tas sirī sās zan tāñ nōpun ^u *	1755.
shēmīth sārīc ^u āsh trōvith kūr ^u tayōrī mēṭh ^u r bōy ¹ ta wazīr bāndav sūty sawōrī	1756.
korun rukhsath tamis nagaras khabar gay samīth tim drāy trōv ^u kh sārīc ^u y lay	1757.
walīth tani pōṭ ¹ wast ^u r Rāma-juv drāv Bharuth Shētruṅn sūty hēth, wōñ t ^h kan thāv	1758.

* The metre of this and the following verses is incorrect. Only one MS. is available.

- asan tim drāy, biyē sōriy gay shūkas
 khasani yēli log^u Rāma-juv Vishṇu-lūkas 1759.
- samith pata drāy tamis sōriy nagar-lūkh
 gayēy tās¹-sūty lōla trāvyōkh dōkh ta boḍ^u shūkh 1760.
- wanay kyāh shōr wōth^u sōris jahānas
 khasith gay Rāma-ṣandras-sūty vimānas 1761.

87. THE EPILOGUE.

- Dayēs-sūty kar ṭ^h lay muh lūb yitiy trāv
 marun^u sārēn¹ ta wuch rōzani kus āv 1762.
- sōyēṭh phēriy wōnduk^u nēriy tamannā
 shēran gaṭh Rāma-ṣandras lāg ṭ^h Sītā 1763.
- ṭē yōdwaī Lav ta Kush chiyy thav tihūnz^u āsh
 gōras ada bāv suh hāviy sūrē-prakāsh 1764.

(Metre, Accentual.)

- nāma lēkha shyāma-rūpa lōl ām cyōn^u
 biyē wōla sōn^u Rāma-ṣandarō 1765.
- gāma gāma ṭhāran lūstim mē pād
 wati wati wān¹ diwan dīsāmay nād
 nān¹ gōm sir yāra cāra nō mē zōn^u
 biyē wōla sōn^u Rāma-ṣandarō 1766.
- ok^u dōh ta akh dōy dōyim^u kas chēh jāy
 trēy trēgūn^u triyē-hond^u kar ṭ^h wōpāy
 ṭōram ṭōwāpōr^u ṭ^uy āsawōn^u
 biyē wōla sōn^u Rāma-ṣandarō 1767.
- pōṇṭam pōṇṭ prān myōn¹ prāran chiyy
 Shiwa Shiwa shāyi shāyi ṭhāran chiyy
 sath satam sōbāv cyōn^u chum karma-lōn^u
 biyē wōla sōn^u Rāma-ṣandarō 1768.
- kaṣṭ kās aṣṭamūrta kar mē rakhēpāl
 nawa dwār trōp^urith dyāna dīph zāl
 navi kōna yod^u suh āsī prāni-khōta prōn^u
 biyē wōla sōn^u Rāma-ṣandarō 1769.

- dah dishē manza đikpāla lāla lō
 dah akh yēkādashē Ludar wōlō
 bāh burja-manz-bāg bāg chāv myōn^u
 biyē wōla sōn^u Rāma-ṭandarō 1770.
- trayōdashē sūrē rūpa apamān ma kar
 ṭōdūsh^o zūni Sītāyē hān mō kar
 punim^o-ḥandi Rāma-ṭandra kāstam mē grōn^u
 biyē wōla sōn^u Rāma-ṭandarō 1771.
- thawayō bōh mōshka-sūty tan nōvith
 bāwayō sir sīna mutsarōvith
 rōvus bōh yūṭ^o kāl az bōzta myōn^u
 biyē wōla sōn^u Rāma-ṭandarō 1772.
- rōw^umot^u yēli lob^u lūb-i-lubāb bāv
 ' Rāma Rāma ' trāv mō, wōndas kath ṭ^h thāv
 rāvi yēli hāvi kyāh hēyi mandachōn^u
 biyē wōla sōn^u Rāma-ṭandarō 1773.
- Dashērath ṭand^ur chuy trōv^uzēn na zāth
 ' Rāma Rāma ' chuy wanan dōh ta rāth
 tīm trēh bōy^l đēshan chih cyōn^l trē-gōn
 biyē wōla sōn^u Rāma-ṭandarō 1774.
- dyāna cyāni dēwatā chih zinda gaṭshān
 rākhēs chih yit^l ruma ruma marān
 rinda bōz kōna wōnda zinda karōn
 biyē wōla sōn^u Rāma-ṭandarō 1775.
- Kikī kōkōm^o ōra-mōj^o chēyō
 yot^u yot^u gaṭshakh tot^u bōh lārayō
 wanayō wōnda-vyād wāsanāyē shēmōn^u
 biyē wōla sōn^u Rāma-ṭandarō 1776.
- Danḍakh-wana wana-manza ṭhāran chiy
 wōndaki bāga phōli yēmb^ur-zal ta hiy
 rōshē wōla karayō pōshē-warshōn^u
 biyē wōla sōn^u Rāma-ṭandarō 1777.

pāma chēm diwan vēsa dāsa wōlō
 rāza-warna jōgi sannyāsō lō
 vēsa dāsa chēm karan pitarēñi-tōn"
 biyē wōla sōn" Rāma-tsandarō 1778.

sūty sūty ās athawās yāñ naniy
 ādi anta wāsanā dās tāñ baniy
 kūph kāsī tas yus wuchiy rūph cyōn"
 biyē wōla sōn" Rāma-tsandarō 1779.

athawās yod" tsē wumri-wāisi gāshiy
 Shūrpanakh shēch' hēth kaīsi nō gāshiy
 tambalāvi shōr yuth" khēyi kabīla-krōn"
 biyē wōla sōn" Rāma-tsandarō 1780.

dōn-hond" sang mana tsūri-pōth' karun"
 mētra-shētra-bāv gāshi dūruy karun"
 shur'-bāshē trāv wōñ khur' ta zāl ma wōn
 biyē wōla sōn" Rāma-tsandarō 1781.

shētra-rost" shēhr chuy man panun"
 sath sōkhī chuy Lākh'man panun"
 wōla wāl' tsali tsūri yuth" na bōz myōn"
 biyē wōla sōn" Rāma-tsandarō 1782.

lachē-nāvi gacha-kuṭhī watharōwumay
 nawa-dwāra-sost" shrūts" gara thōwumay
 Hara mō wōñ ḍubāra dēh kar myōn"
 biyē wōla sōn" Rāma-tsandarō 1783.

sōna rōpa sāvi sāñi mandōri bēh
 lūb'rāv ma na-ta gāñḍi Lankāyē rēh
 tsēta gāshi na zi lōkacyāra pōñ" samōn"
 biyē wōla sōn" Rāma-tsandarō 1784.

Halmata balavīra yūr' wōlō
 lōkacyāra bōz'gāra hā ḍābalō
 lyukh" hāv wāl' mō mē kar wōñ krōn"
 biyē wōla sōn" Rāma-tsandarō 1785.

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(434) / *[signature]*

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2 N. 2

"A book that is shut is but a block"

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